



**C. BRETT ERG**



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# DEATHS AD- VANTAGE LITTLE RE- GARDED, AND THE soules solace against sorrow.

Preached in two funerall Sermons  
at Childwal in Lancashire at the buriall  
of Mistris Katherin Brettergh  
the third of June.

1601.

K

The one by *William Harrison*, one of the  
Preashers appointed by her. Maestie for the  
Countie Palatine of Lancaster, the other  
by *William Leygh, Bachelor of Divinitie,*  
*and Pastor of Standish.*

Whereunto is annexed, the Christian  
life and godly death of the said  
Gentlevwoman.

The second Edition, corrected and amended.

PHIL. 1. 21.

*Christ is to me both in life, and in death aduantage.*

REVEL. 12. 17.

*Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede  
which keepe the commaundements of God, and haue the  
testimonie of Jesus Christ.*

1602

AT LONDON

Imprinted by *Felix Kyngston.* 1602.



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**TO THE CHRISTIAN**  
Reader, grace and peace in Christ  
be multiplied.

**F**any doe wonder why I would presume to publish this rude Sermon in these bright Sun-shine daies of the Gospell, wherein so many leareved bookeſ & profitabe treatiſes be alreadie ſet forth by others, and yet are little regarded by the people: I wiſh them to underſtand, that I was drawne hereunto by the importunitie of ſome, who hearing it <sup>a</sup> Bernard. preached, earnestly deſired to haue it printed: <sup>epiſt. 314.</sup> their reuert being importunate, and yet reaſo- <sup>b</sup> Enſeb. ec- nable, I could not well deny it. And yet I hope it <sup>c</sup> cap. 39. wil not be hurtful to any, but profitable to ſome. <sup>d</sup> Habes ne- I know that ſpeaking bath alwaies been <sup>e</sup> ac- ſcīo quid la- counted more powerfull than writing: and ther- <sup>f</sup> tensis imp- fore Papias, <sup>b</sup> a companion of Polycarpus, <sup>g</sup> in thought he did not profit ſo much by the wri- <sup>zeias vīna</sup> <sup>Gox:</sup> <sup>h</sup> in tings and bonkes of the Apostles followers, as by puli de au- the authoritie of the perions and the lively <sup>i</sup> ſharis ore voyce of the ſpeakers. And <sup>e</sup> Hierome ſaid, <sup>transſuſa,</sup> ſhat the lively voyce had a ſecret force, and <sup>ſortius ſo-</sup> being powred from the mouth of the ſpea- <sup>nat. Hier.</sup> <sup>Paulino,</sup> ker into the eares of the hearer, hath a stronger and more powerful ſound. Whereupon <sup>k</sup> Elchines, when he had read the oration

## To the Christian Reader.

which Demosthenes had made against him, and perceived that the people did greatly wonder at the force and excellencie of it; answered <sup>4</sup> Quid si ip- them, <sup>4</sup> What would you haue thought, if sam audissee- you had heard him pronounce it with his sis beffiam, owne mouth? <sup>5</sup> Yet writing hath his use and sua verba resonansem. profit: both for the instruction of those which did not beare the doctrine deliuered by liuelie Hser. ibid. voyce, and also for the helpe of their memories which before heard it. Our Sermons are like an untimely fruite, which dieth so soone as it is borne, they are forgotten so soone as they are heard. And therefore as Paul was not grieved to write the lame things to the Philip- pians, but thought it a sure thing for them: so wee neede not to be ashamed to write those things which before we preached, that the people may the better understand and remember the same.

Moreover, I was willing to give a publike te- stimonie of that godly Gentlewomanes death, at whose buriall it was preached: to cleere her from the slanderous reports of her popish neigh- bors, who will not suffer her to rest in her graue, but seeke to disgrace her after her death. It is not unknowne to them which either reade the histories of these later times, or are acquainted with popish practises, that the religio of Papists,

was

## To the Christian Reader.

was first set up, and is still maintained by cruel-  
tie, and lyes. By crueltie, in murthering the  
Martyrs, in persecuting the Protestants, and  
now of late in these parts, in beating and woun-  
ding the bodies, in killing & spoiling the cattell. <sup>Bellar. de</sup>  
of those which withstand them by publike au-  
thoritie. By lyes, in teaching forged miracles to <sup>4. 17. ex Co-</sup>  
confirme their owne doctrine, and in spreading <sup>chlo.</sup>  
abroad false reports against our best professors <sup>Lindan. &c.</sup>  
to hinder our doctrine: as they haue bitterly re- <sup>Bellar. de</sup>  
uiled them for the course of their liues; so haue <sup>4. 8.</sup>  
they most shamefully slandered them for the <sup>Lindan. de</sup>  
manner of their death. It would make a mans <sup>fug. Idol.</sup>  
cares to tingle to heare what malitious slau- <sup>4. ap. 11.</sup>  
nders and manifest untruths some of the Romish <sup>h Fox. Act.</sup>  
faction haue published concerning the death of <sup>mon. p. 520.</sup>  
<sup>ex Alan.</sup>  
• Luther, off Caluine and <sup>8</sup> Bucer, wortbie <sup>Cope. dial.</sup>  
instrumēts of Gods glorie, and faithfull teach- <sup>• Alan. Cope.</sup>  
ers of his truth. As also concerning the death of <sup>dia. &</sup>  
the <sup>h</sup> Lord Cobham, <sup>1</sup> of Richard Hunne, <sup>Act. mon.</sup>  
• of Thomas Bilney, and of <sup>1</sup> Perotine Mal- <sup>1 ap. 743.</sup>  
sic, holie Martyrs, which sealed the truth of <sup>• More pre-</sup>  
Christ with their owne blood. Yea haue not <sup>far. contra</sup>  
some of that set scattered abroad slanderingous <sup>Tindal.</sup>  
Libels of Master Beza his revolting at his reioynd. a-  
death? when he was living, and able to answere <sup>fol. 184.</sup>  
them with his owne hand-writing. No manueile <sup>See Act. &</sup>  
therfore though their followers, treading in <sup>mon. p. 1766.</sup>  
their

## To the Christian Reader.

*their steps, do now unjustly reproch them which  
professe the same doctrine, and being dead in-  
deede, cannot answere for themselues. It  
were better for them with Balaam, to desire to  
die the death of the righteous, then thus to  
slander them after their death. I will not blame  
them with cursed speaking, seeing Michael the  
Archangell would not so deale with the dead:  
but I shall pray unto the Lord to forgiue them,  
and to open their eyes that they may see his  
truth. And God grant that we which now  
professe his truth, may so live and die,  
as that we may give them no oc-  
cation to speake enyll of  
it. Amen.*

*Thine in the Lord,*

WILLIAM HARRISON.

Con-  
the de-  
the god-  
tioned  
verf. 1.  
points  
obfcuru

W. Harrison.

# Analysis of Deaths aduantage

1. The causes by which the  
made righteous, namely

1. The righteous, where wee  
may consider

1. The per-  
sons which  
dyed, who  
are descri-  
bed by two  
titles.

2. The markes whereby th  
bee knowne to bee rig  
which be foure.

Passiuely, because God h  
2. Mercifull men  
so called

Actiuely, because they sh  
vnto others: both to i

1. Doe perish: which must  
be vnderstood

2. The manner of their death  
expressed by two phrases.

2. Are taken away: and tha  
is in respect of their

Concerning  
the death of  
the godly, me-  
tioned Isaia, 57.  
vers. 1. these 4.  
points may be  
obserued.

3. The careles re-  
garde in others,  
which is decla-  
red by two se-  
uerall sentences.

1. No man co-  
sidereth it in  
heart.

Concerning  
which con-  
sideratio 3.  
points are  
obserued.

2. No man un-  
derstandeth it.

1. The  
con-

2. The  
what  
we sh  
fide  
dear

Corporall, as disea-  
ses, losses, and all  
maner of crosses.

Ordinary,  
and that  
either

4. The ende of  
their death to  
free them frō  
euils to come:  
which euils be

Spirituall in their  
soules, namely

1. The  
the  
2. The  
3. The  
the

Extraordinarie: to wit, those iudgements  
readie to bring vpon the people amo-

# vantage little regarded.

which they are  
as, namely by

1. Faith applying Christ's merits to make them righteous before God.

2. Sanctification and the fruits thereof, to make them righteous before men.

hereby they may  
o bee righteous,  
c.

1. The generalitie of their obedience: if it extend it selfe to the whole course of their life.

2. The end of it, if it be directed to God's glory.

3. Their perseveriance, if they continue therein unto the end.

use they shew mercie  
: both to their  
Bodies  
and  
Soules.

4. Their affection to righteousness in others, which is shewed in

Labouring to make them righteous, which yet be not.

Louing them which be alreadie righteous.

use God hath received them to mercie.

which must  
h  
y: and that  
f their  
Soules, and so their death differeth much from the  
death of the wicked.

Not in regard of their souls: for they are immortall  
and incomptible.

But in regard of their bodies: for they perish; yet only for a time, and during that time remaine members of Christ's mysticall body: by vertue whereof they shall rise againe.

Bodies, and so there is no difference betwixt them  
and the wicked.

1. The reasons why all should consider their death.

1. Because it is God's worke.

2. Because it is a thing precious in God's sight.

3. It tends to God's glorie.

4. It serues for the instruction of them which remaine alive.

2. The matter, what things we should consider at their death.

1. The certaintie of our owne death.

2. The nature of death in all, defacing God's image, and making a separation betwixt them and those things which they loued most dearely.

3. The abuse of it, which is committed by

Considering it amisse, and that

1. The cause of their death: for they are taken away either in

1. Judgement,  
or  
2. Mercie.

4. The manner of their death: for thereby we may learne how to dye.

Not considering their death at all.

1. Fondly, through naturall affection, when our friends and kinsfolke are taken away.

2. Their death is sudden and extraordinarie.

3. They are stranglely assaulted with temptations.

2. Frowardly, thinking them to die ill, because

1. They speake idle and blasphemously by reason of their disease.

1. Their combat with the diuell.

2. Their practise of sin.

3. Their societie with the wicked.

Judgements which for some late and grieuous sinnes, the Lord was

o people amongst whom they liued.





## Deaths aduantage little regarded.

ISAI. 57.1. *Deut.*

*The righteous perisheth, and no man considereth it in heart: And mercifull men are taken away, and no man understandeth that the righteous is take away from the earth to come.*

**T**he holy Prophet of the Lord, in the 9. verse of the Chapter immediatly going before, hath fore-told of a fearefull iudgement which was like to fall vpon the *Jewes*. He calleth for the wild beasts of the field and the forest, to come and denoure them: meaning thereby the *Gentils*, which should bee the executioners of the Lords iudgements vpon them. And because the Lords iudgements are alwayes righteous, hee afterwards shewes the causes which would prouoke him to inflict them. The first cause

is set downe at large in the rest of the verses following in the same Chapter, the blindnes, idlenes, couetousnes, and securitie of them which were appointed for teachers among them: the neglect of their dutie, being a speciall occasion of the peoples sinne, is alledged as the first cause of the iudgement ensuing. The second cause was in the common people, set downe in the first verse of this Chapter, and that was their carelesse regard of the death of righteous men, though many of them were taken away, to forewarne them of some strange iudgement to come; yet they regarded it not, but still proceeded forward in their sins, and therefore were like to taste of some miseries, from which the righteous were freed by their speedy death.

In these words foure severall circumstances are to be obserued. 1. The persons who did dye. 2. The manner of their death. 3. The contempt and carelesse regard of their death. 4. The end of their death. 1. The persons which dyed, are described by two properties. 1. *the righteous*. 2. *mercifull men*. 2. The manner of their death is set foorth by two severall tearmes, *perisheth*: *are taken away*. 3. The contempt and carelesse regard of

of their death, is also set downe by two phrases, *no man considereth it in heart: and no man understandeth it.* Lastly, the end wherefore they dyed was, to prevent future euils: *the righteous is taken away from the euill to come:* of these in order.

1. For the persons which dyed, the Prophet saith, *the righteous perisheth.* Concerning whom, two things are to be considered: first, the meanes by which men are made righteous: secondly, the markes by which wee may know who are righteous. For the former, you must know that by nature all are corrupt and vnrigheteous, but yet may be made righteous by iustification, and sanctification: for there is a righteousnes of imputation, and also a righteousnes of sanctification; the one to make vs righteous before God, the other to make vs righteous before men. The righteousnes of imputation is the righteousnes of Christ imputed vnto vs by faith, for our iustification. Our owne inherent righteousnes is not sufficient to make vs truely and perfectly righteous before God, and therefore this Prophet saith afterward in the name of himselfe, and of all the people, *All our righteousnes is as filthie cloentes.* And David, one

z x

of Gods faithfull seruants thus framed his  
 Psal. 143.2. prayer vnto the Lord : *Enter not into iudgement with thy seruant : for in thy sight shall none that lineth bee iustisted.* And Paul thus speaketh of himselfe in regard of his Apostleship, *I know nothing by my selfe, yet am I not shereby iustified.* Nothing can satisfie the iustice of God, and make vs appeare righteous in his sight, but onely the righteousness of Iesu Christ, imputed to vs. And therefore the same Saint Paul said, *I haue counted all things losse, and do iudge them to be dung, that I might winne Christ, and might be found in him, not haing mine owne righteousness which is of the lawe, but that which is through the faith of Christ, euен the righteousness which is of God through faith.* The same doctrine he taught vnto others, whose salvation he desired as well as his owne. *As by one mans disobedience (saith he) many were made sinners : so by the obedience of one, shall many bee made righteous.* Whence we may realon, as *Augustine* and others haue done against the *Pelagians*, that as *Adams* eating of the forbidden tree was imputed to all his posteritie, though they never tasted of the fruit with their lips ; so the righteousness and obedience of Christ shall make all them which

*Sicut ille ex semetipsa transiit non manducaverim de ligno, factus est causa mortis : ita Christus, qui ex ipso sumus,*

which are of him, righteous before God, nam est natus though they themselves have as yet practi- huius in iste ceterum factus sed no righteousness. Againe hee saith, that et promisor God hath made him sinne for vs, which knew in iustitia quid no sinne, that we should be made the righteous- per crucem nobis omni- ness of God in him. As therefore Christ was bus condonauit. made sinne for vs, not by infusion of sinne August. into his person, but by imputation of our cons. iulian. sinnes vnto him: so must we be made righ- Pelag. lib. 1. teous before God, not by infusion of righ- cap. 2. ex teousnes into our owne persons, but by lab. episcop. imputation of Christ's righteousness vnto Deliciae no- vs. As the Moone and all the Starres borow stra, suadere. all their light from the sunne: so the Church lita fecit, and euery member of it borow all their ut iustitiam suam no- righteousness from Christ the sunne of righ- stram iustitiam faceret. teousnes. If this be true, then the heathen August. in Philosophers and wise men, which liued Psal. 2. 1. most uprightly in the sight of men, and yet Bernard in wanted the knowledge of Christ and faith Cans. ser. 71. in him, could not be righteous before God. illa est iustitia They wanting the law, did by nature many et per quam things contayned in the law, yet could not impossideri. be made righteous thereby: that was but a gisur, ut ca- righteousness, by which an ungodly man is lifted das impo- up that he might fall into punishment. nem. Fulgent. de

And in this respect, the Iewes which re- incar. &jected Christ (how holy souuer their liues grat. chris.

were in outward shew) could not be righteous before God, because as *Paul* testifieth of them, *they being ignorant of the righteousnesses of God, and going about to establish their owne righteousnesses, have not submitted themselves to the righteousnesses of God.*

*Quod lex  
aperum mi-  
nando in-  
perat, lex fi-  
dei credendo  
imperrat. De  
spiritu & lus.  
cap. 13.*

And likewise in regard hereof it is hard to finde in the Church of *Rome* a man that is truely righteous before God. For the papists hold, that we are made righteous by infusion of grace, and practise of good workes, and that we can be no more righteous by the righteousnesses of Christ imputed vnto vs, then we may bee wise by another mans wisdome, or learned by another mans learning. But if they would duely consider either the perfection of the Lords iustice, or the imperfection of our inherent grace and good workes, they would not imagine that the one could be satisfied by the other. *An-  
gustine* said, *that which the law of workes com-  
manded by threatening, the law of faith doth  
obtaine by beleevning.* Christ Iesus as he is me-  
diator, is as truly giuen vnto vs of God, as  
any land can be giuen by one to another,  
and therefore we may as wel be made righ-  
teous by his righteousnesses, as one man may  
be made rich by another mans riches giuen  
vnto

vnto him. And it is strange to see the partis-  
alitie of Papists in the matter of imputatio-  
n, for they teach that the fastings and satisfacto-  
ry deeds of one man be availeable to others, yea <sup>Rhem. Teff.</sup>  
and that holy saints or other vertuous persons <sup>2. Cor. 8.</sup>  
<sup>sec. 3.</sup> may in measure and proportion of other mens  
necessities and deseruinge, allot vnto them, as  
well the supererogation of their spirituall works,  
as those that abound in worldly goods may giue  
almes of their superfluities, to them which are  
in necessitie: and yet they deny that the righ-  
teousnes of Christ may be imputed vnto vs  
for iustificatiencion; as if the Lord would ac-  
cept the works of men to satisfie for vs, and  
not the righteousnes of his owne Sonne.

2. Secondly, men are made righteous by  
sanctification, when by the spirit of God the  
mind is enlightened, the heart is mollified,  
the will is rectified, the affections are chan-  
ged, and the whole course of the life is re-  
formed: so that whereas before they liked  
and loued, and liued in sinne, now they ab-  
horre it, and auoyde it: and therefore it is  
said, he that doth righteousnes is righteous, as <sup>1. Joh. 3.7.</sup>  
he is righteous: and whosoever doth not righ-  
teousnes is not of God. Yet this doth not  
make vs perfectly righteous, but imper-  
fectly, and not before God, but before men.

Iam.2.21.

Vers.24.

Th. Aquin.  
in hunc lo-  
cum.

Ro.3.30,18.

and of this James speaketh, taying, *Was not Abraham our father iustified through workes, when he offered his sonne on the altar?* Tee see then how that of workes a man is iustified, and not of faith onely. That is, a man is declared, manifested, & tryed to be iust by the works of the law, and so doe diuers of the Schoole-men expound that place. And indeede vnlesse wee did so vnderstand it, the Apostle *James* would contradict the Apostle *Paul*, who saith, *that a man is iustified by faith, without the workes of the law*: so that there is one righteousness imputed, another righteousness exercised and declared. Wholoeuer are iustified by Christ's merits, they are at the same instant sanctified by his spirit, and made able to practise righteousness in their conuersation.

Herein God excelleth all Princes in the world, for they may vpon good considera-  
tion receiue againe into fauour those which  
haue offended them, as *David did Absolom*;  
yea they may restore them to the former  
dignities which they had taken from them:  
yet they cannot alter their nature and di-  
sposition, to make them more dutifull then  
they were before. But God thus dealeth  
with his subiects that haue offended him:

he

he doth not only forgiue them their sinnes, and receive them into fauour for Christ's sake, but also sanctifieth them by his spirit, to keepe them in obedience afterward.

Now the markes, whereby a righteous man may be knowne, are to be learned: for many would be reckoned in this number, which are vnrigheteous: *There is a generation Pro. 30. 13.* which are pure in their owne conceit, and yet are not washed from their filthines. Although the best and surest knowledge ariseth from the causes of a thing, and therefore we might best learne who is a righteous man by that which was spoken before; yet because those things are inward and secret, I will teach you foure outward markes whereby a righteous man may be discerned.

First, a righteous man may be knowne by the generalitie of his obedience, if it extend it selfe to the whole course of his life, and to all the commaundements of God. If he doe not take libertie in any one sinne, but striueth to auoyd all: nor omitte any one good dutie, but indeuoureth to performe all, being like to *Zacharias and Eli-* *Luk. 1. 6.* *zabeth, who were iust before God, and walked in all the commaundements and ordinances of the Lord without reprofe.* Considering that God

God will not dispense with any of his ser-  
uants for the breach of any one of his lawes,  
as Princes sometimes vpon speciall occa-  
sions dispence with some of their subiects for  
penall Statutes, and seeing that hee who  
binds vs to all in generall, bindeth vs to e-  
very one in particular: and that whosoever  
*Leu. 1. 10.* keepeth the whole lawe, and yet faileth in one  
point, is guiltye of all: a true righteous man  
will be as carefull to keepe one as another.  
Some men are like to *Naaman*, for he pro-  
fessed the true God of Israel, and promised  
to serue and worship him alone: yet desi-  
red to be borne withall for one speciall sin:

*2. King. 5. 18* *herein* (faith he to the Prophet) *the Lord be  
mercifull unto thy servant, that when my mai-  
ster goeth into the house of Rimmon, to worship  
there, and leaneth on my hand, and I bow my  
selfe in the house of Runmon, the Lord bee  
mercifull unto thy servant in this point.* So  
they are willing to auoyde all other sinnes  
saue onely one which serueth most for their  
pleasure or profit, they desire to be pardo-  
ned for it. These are little better then *Herod*  
was, for he feared *John Baptist*, and reverenced  
*Mar. 6. 20.* *him, heard him gladly, and did many things af-  
ter him:* but when *John* told him that it was  
not lawfull for him to haue his brothers  
wife,

wife, he would not obey him, because that sinne serued most for his pleasure. Although a Ship bee sound in all parts but one, and leaketh in no place saue onely one, yet it may bee drowned by meanes of that one. Though the walls of a besieged Citie bee Greg. mag. moral. 15. 19. strong, and well fortified in all places saue one, and haue no breaches saue onely one, cap. 17. the enemies may enter in at that one, and spoyle the Citie. Our soule is as a Ship on the sea, if it haue but one hole where it leaketh, it may make shipwracke of faith and a good conscience: it is as a Citie besieged by the Diuel and his angels, if there be but one breach in the walls of it, the diuel may there enter, and spoyle it. A birde is catched in a snare or grinne, and held fast in it, as well by one claw, as by both legs, or the whole body: so the Diuell, who layeth snares for our soules, may catch and hold them as well by one sinne, as by many. I acknowledge there is imperfection in all. Righteous *Lot* had a fault, iust *Noah* had a fall, *David* shewed his infirmity, and *Peter* his frailty: yet the righteous either sinne of ignorance, not knowing that they doe amisse: or if they know it, it is not often, but seldoime; afterward they are grieved for it, and made more

more carefull to auoyde it. But he which without repentance continueth still in one grosse sinne, and often practiseth it, cannot be reputed a righteous man, though he eschue many other sinnes. *A little leauen sowreth the whole lumpē.* As dead fleshes putrefie a whole booke of oyntment, and a little folly, him that is in estimation for wisdome; to one sinne being continually practised, spoileth all his righteousness.

*Eccles. 10.1.*

2 Secondly, a righteous man may be known by the end whereunto his workes of righteousness are directed, and that is the glory of God. *Let your light so shine before men (faith Christ) that they may see your good workes, and glorifie your father which is in heauen.* And

*1.cor.10.31* *Paul saith, Whether ye eate or drinke, or whatsoeuer else yee doe, doe all to the glorie of God.* Though men practise never so many good workes, yet if in doing of them they propound not this end, they are not to be accounted righteous men; no more then he is to be esteemed a good Archer which can draw a strong bow, hath a faire loose, and doth shoothe farre, and yet alwayes shoothes a great way off from the marke. In this respect the Pharisies were not to be reckoned in the number of righteous men, for they did

*Math. 6.*

did all to be scene of men; they did fast, and pray, and giue almes, to be scene of men.

The Papists also faile in this propertie: for they doe all to merit thereby, like to hired seruants and labourers, which worke for their wages, and would do little or nothing for their Masters, vnlesse they might bee well paied for their paines. But we must acknowledge our selues not to bee seruants, but sonnes, and not sonnes of the bond-woman, but of the free-woman: and that we ought of dutie to serue the Lord all the daies of our liues, though we should receiue nothing for our labour. In all our workes we must seeke his glorie; if he bestow any reward vpon vs, we may take it as an vn-deserued gift of his bountifull goodnes. I graunt indeede that righteous men haue some hypocrisie and vaineglorie mingled with sinceritie in their best actions, and do some things as well for their owne prayse, as Gods glorie: yet if there be more sinceritie in them, then hypocrisie; if they doe more good works for Gods glorie, then for other sinistre ends, they lose not the name and dignitie of righteous men. For as the Philosophers teach concerning elementary bodies, that they are not made of one elem-  
ents

ment onely, but of all foure, yet haue their names of the prædominant element, as some are called earthly bodies, not watery, aeriall, or fiery bodies, because they haue more earth, then water or ayre in them: and as the Phisitians say of the humours in mans body, that although they be not pure, but mixed one with another, yet every one doth carry the name of that humour which doth most abound: so may wee say of the generall conuersation and the particular actions of men, that if in them they seeke more the glorie of God, then their owne prayse or profit, they are truely righteous.

3 Thirdly, a righteous man may be knowne by his perseuerance in righteousness, for he

which is truely made righteous by faith in

*Rom. 11.19.* Christ, and sanctification of the spirit, will continue righteous vnto the end. True and

*Ezek. 18.24.* sauing righteousness is one of thole gifts of

God which are without repentance. It can

not be lost fully and finally. Those which

turne from their righteousness and commit

iniquitie, shall not liue: their former righteou-

snes shall be forgotten, and they shall

dye in the sinnes which they haue committed.

If the righteousness of any bee like a

morning cloud, or as morning dew, which

is

*Hos. 6.4.*

is dryed vp and vanisheth away, so soone as the sunne ascendeth on high, it shall never be acceptable to God. He onely which continueth righteous to the ende shall bee saued. As God never ceaseth to bestow blesſings vpon vs, so shoulde we never cease to serue him in holines and righteousnes all the dayes of our liues. Though we hire seruantes for a yare, and take apprentices for ſeven yeares, yet muſt wee serue the Lord for euer. Yea the righteous do not only hold fast that which they haue received; but their teeth are ſo ſet on edge with the ſweete taste of righteousnes, that ſtill they deſire to increase it. So many as are perfect, will be thus minded with *Paul, not to count themſelues as if they had already attained to it, but they forget that which is behind, and endeavour themſelues vnto that which is before, and follow hard toward the marke of the price of the high calling of God in Ieſus Christ.* Phil. 3. 13.

Lastly, a righteous man may be knowne by his affection to righteousnes in others. He which loues righteousnes it ſelfe, will loue it as well in others as in himſelfe: yea, he will loue all others in whom he beholdeſt any ſeeds of righteousnes, his deliſh will be in the Saints that are in the earth; Pſal. 16. 3.

and

and in them which excell in vertue. He which loueth a child for his fathers sake, as *David* loued *Mephiboſeth* for *Jonathan*s sake, loueth the father himſelfe better: so he which loueth righteous men for righteousness sake, declareth thereby that he loueth righteousness it ſelfe farre better.

Moreover, a righteous man loueth righteousness ſo wel, that he wil labour to make others as righteous as himſelfe. *David* promised, that if y<sup>e</sup> Lord would create in him a cleane heart, and renue a right ſpirit within him, and reſtore him to the ioy of his ſaluation,

*Pſal. 51.13.* *then ſhall I teach thy wayes to the wicked, and ſinners ſhall be conuerted unto thee.*

*Zek. 22.32.* *Peter when he is conuerted, muſt ſtrengthen his brethren.*

As euery thing ſeeketh to beget his like; ſo a righteous man ſeeketh to make another righteous. As fire cannot be ſmoothered, whē once it hath taken hold in any place, and findeth matter to worke vpon, but will burne further and further, till it haue conuulfed all before it: ſo true righteousness wrought in the heart of one, cannot there be ſuppreſſed, but will ſpread it ſelfe abroade, and worke vpon others for their conuersion. He which would be eſteemed righteous, and yet keepeth all his rightcoulnes

righteousnes to himselfe, and doth not impart vnto others, may iustly be suspected to haue no sound righteousnes at all.

The second title giuen to them which dyed: *mercifull men*: Which may be taken two waies, either passiuely, or actiuely. Passiuely (that is here first in nature and order), for such as God hath receiued vnto mercy, as he did *Paul*; because he sinned ignorant-<sup>1. Tim. 1.13</sup>ly through vnbeliefe. In this respect they <sup>Rom. 9.23.</sup> are called *vessels of mercy*, prepared vnto glo-  
ry. And of this number are only they which repent and amend. For as *Salomon* saith, *He* <sup>Prom. 28.15</sup> *that hideth his sinnes shall not prosper: but he* *that confesseth and forsaketh them shall haue* *mercie*. If we take this title in this seuse, we may see good reason wherefore it was annexed vnto the former. First, to shew who are truely righteous before God, namely such as he hath receiued vnto mercy, in for-  
giuing their sinnes. Which plainly appea-  
reth by *Paules* prooufe out of *David*: who saith, *that David declareth the blessednes of* <sup>Rom. 4.6.</sup> *the man, unto whom God imputeth righteous-*  
*nes without works*. And how prooues he the imputatio of righteousnes without works, but by the remission of sin. *Blessed are they* <sup>vers. 7.</sup> *whose iniquities are forgiuen, and whose sinnes*

are couered. *Blessed is the man, to whom the Lord imputeth not sinne.* Againe, this title so taken might be added to the former, to confute the sinister censure which carnall men gaue of those which were taken away in the flowre of their age, iudging them to be punished for their sinnes and reiected of God: it was not so, they were receiued vnto mercy, and those which suruiued them, were reserued for punishment.

Actiuely it may be taken for such as shew mercy vnto others. And in this sense it is  
*Prov.11.17.* opposed to a cruel man. *He that is mercifull rewardeth his owne soule: but he that troubleth his owne flesh is cruell.* These two properties are alwaies found together in the same persons, and therefore Christ saith, *Blessed are the mercifull, for they shal obteine mercie.* And the King in the parable which had forgiuen his seruant ten thousand talents, said vnto him when he had cast his fellow seruant into prison for an hundred pence: *oughtest thou not to have had pittie on thy fellow, even as I had pitty on thee?* and then deliuered him to the iaylers, till he should pay all the debt: and so will the Lord deale with men; and therefore *James saith, there shalbe judgement mercilesse to him that sheweth no mercie.* And

*Math.5.7.*

*Math.18.33.*

*James 2.13.*

con-

contrariwise, he which receiueth mercie of the Lord, will shew mercy vnto men. For as the sunne beames lighten vpon the earth do not only heate the earth it selfe, but also by their reflexion do heate the next region of the ayre: so the beames of the Lords mercie lighting on the hart of any christian, do not only heate him with inward comfort, but also reflect backward, and cause him to yeeld some comfort vnto his brethren. Yet here we must vnderstand such as shew mercie vnto others: as they were mercifull to their brethren, so God was mercifull to them, would not punish them with the wicked, but tooke them away, that he might free them from future calamities.

There be two kinds of mercifulnes, the one shewed toward the soule, the other toward the body, an example of both we may behold in Christ: *when he saw the multitude* Math. 9:36. *scattered abroad as swēpe having no shepheard,* <sup>37.</sup> *he had compassion on them: and bad his discipiles pray vnto the Lord of the haruest, that he would thrust forth labourers into his haruest, and presently after sent his discipiles abroad to preach the Gospell among them. There was mercie shewed to their soules. Againe, when a great multitude had*

bin with him three dayes in the wildernes,  
 Marsh.15.32 he had compassion on them, and would not send  
 them away fasting, least they should faint in the  
 way. And therfore wrought a miracle in  
 feeding foure thousand men besides women  
 and children, with seuen loaues and a few  
 little fishes. There was mercie shewed to  
 their bodies. There be sixe works of mercy  
 Tho. Aquin. secunda se- appertaining to the soule, set forth in this  
 cunde qu.32 verse: *Consule, castiga, solare, remitte, fer, ora.*  
 art.2. Instruct them which be ignorant, correct  
 them which sinne, comfort them which be  
 heauie-hearted, forgiue them that offend  
 thee, beare wch the weake, and pray for all  
 men. There be seuen works of mercy ap-  
 pertaining to the body, comprehended in  
 this verle: *Visito, poto, cibo, redimo, rego, colligo,*  
*condo.* To visit them which be sicke: to giue  
 drinke to them which be thristie: to feede  
 them which be hungry: to redeeme the cap-  
 tives: to cloath the naked: to lodge the har-  
 bourlesse: and to bury the dead. Many doe  
 separate these works of mercy: some will  
 be merciful to the bodies of them which are  
 in distresse, they keepe great hospitality, re-  
 lieue the bodies of them which want; but  
 do nothing for their soules: these are mer-  
 cifull but in part, they omit the chiefest  
 works

works of mercy: yea they are no more mercifull to men redeemed by Christ's blood, then they are to bruite beasts. If their Oxe or Horse want meate, they will feede him: if diseased, they will seeke help for him: if he be fallen into a pit or ditch they will draw him out: and wil they do no more for man, hauing an immortall soule redeemed by Christ? As the miseries of the soule are more dangerous, so should they be more carefully regarded, and pitied. Others sceme to pitie mens soules, but not their bodies: they will instruct others, admonish them, forgive them, and pray for them, but will not give them one penny to help them withall: being like vnto a popish prelate, who being asked a penny by a poore man, refused to giue it, but offered to blesse him: which the poore man refused, because he thought that if it had been worth a penny, he would not haue giuen it to him. As man consisteth both of body and soule, and is subiect to miseries in them both: so must we be mercifull to him in relieving of both.

The second circumstance obserued in the text, sheweth the manner of their death: *They perish, and are taken away.* There were many vngighteous and vnmercifull men in

those dayes, and in that countrey; yet they remained aliue, when the righteous and mercifull were taken away by death. It is

*Heb. 9.27.* appointed for all men once to dye, at one tyme or other, and now the righteous did leade

*Josh 23.14.* the way. Death is the way of all the world; as

*1.King.2.2.* Joshua calleth it: and the way of all the earth,

*Eccles 7.4.* as David tearmeth it: and the end of all men, as Salomon nameth it: therefore the righteous must walke this way as well as others.

Their flesh is grasse that withereth; and their glorie is a floure that fadeth: death

*Eccles.2.15.* spareth them no more then others. The wise dyeth as well as the foole. Yea in this respect

the condition of the children of men, and the condition of beasts are alike, as the one dieth, so

*Eccles.3.19.* dieth the other: all was of the dust, and shall returne to the dust. No maruaile then, if the

condition of all men be alike. As well died Abel whose sacrifice God accepted, as Caine

whose sacrifice God rejected: as well Abraham the father of the faithfull, as any

children of vnbelief: as well Isaac sonne of the free woman, as Ishmael sonne of the

bond woman: as well Jacob whom God loued, as Esau whom God hated: as well

chast Joseph, as incestuous Ammon: as well

mette Moses, as rayling Rabbekah: as well

zealous

zealous *Phineas*, as the luke-warme angell of *Laodicea*: as well *David* a man according to Gods owne heart, as *Saul* from whom God tooke his spirit and mercy: as well *Salomon* the wise, as *Nabal* the foole: as well tender hearted *Iosiah*, as hard harted *Pharaoh*: as well the humble Publican, as the proude Pharise: as well poore *Lazarus* to bee caried into *Abrahams* bosome, as the rich glutton to be caried into hell: as well *John* the beloued disciple, as *Judas* the traytour: as well *Simon Peter* the Apostle, as *Simon Magus* the sorcerer. Mercilesse death doth exercise her crueltie vpon all alike.

Why should this be so? Hath not Christ *Question.* dyed for the righteous, why then should they dye? Death is the reward of sinne: Christ hath satisfied for all their sinnes, wherefore should they beare this penaltie of sinne?

The righteous must dye the first death, *Answer.* though Christ haue died for them, and suffered for their sinnes. His death shall free them from the second death, but not from the first death, which is the separation of soule and body. He hath onely altered the nature and vse of the first death, but not quite taken it away. Whereas at first it was

ordained for a punishment of sinne, he hath made it a passage into heauen: it was threatned and inflicted as a curse, but he hath turned it into a blessing. It did at first deprive men of good, but now it putteth them in possession of good. Christ hath taken away the sting of it: and therefore *Paul* faith, *O death where is thy sting?* So as it can no more hurt vs then a Bee which hath lost his sting. It doth not hurt vs, but help vs; not hinder vs, but further vs in obtaining of glory. *Jacob* not long before his death, pronounced this as a curse from the Lord vpon the tribe of *Simeon* and *Levi* for their crueltie, *I will diuide them in Iaakob, and scatter them in Israel.* Yet when the children of *Levi* shewed their zeale and obedience in

*Exod. 32.23.* killing the idolaters at *Moses* commandement, the Lord turned this curse into a blessing. Their scattering was a furtherance vnto them, to make them more fit to teach the people in euery citie, and receive the tythes of euery tribe. So at the first the Lord threatned death at the punishment of sin, but by faith in Christ, it is made the end of sinne, and beginning of glorie. He who could at the beginning bring light out of darkenes, could afterward bring a blessing

out

*Mors mini-  
mè quidem  
adhuc abesse  
cogitur, sed  
cogitur non  
abesse.*

*Bernard. in  
trans.*

*Malach.*

*Gen. 49.7.*

*Exod. 32.23.*  
*Deut. 33.9.*  
*10fb. 21.*

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out of a curse. If Physicians by their arte can extract an antidote or preseruatiue against poyson, out of poysonfull things: why may not God by his infinit power and wisdome, drawe good out of euill, a mercy out of judgement, and a bleissing out of a curse?

Yea and as *Augustine* teacheth, death re- *Augustine de  
maineth still for the righteous, to exercise peccas. me-  
rit. & re-  
miss. lib. 2.  
cap. 34.*

maineth still for the righteous, to exercise their faith withall. If immediatly vpon remission of sin there should follow immortality of the body, faith should be abolished, which waiteth in hope for that which is not yet enjoyed. Yea the Martyrs could not testifie their faith, their patience, their courage, their constancie and loue vnto Christ, in suffering death for his sake.

But now let vs more particularly consider the titles giuen to the death of the righteous. First it is said, that he *perisheth*, which must not so be vnderstood, as if he were quite destroyed, brought to nothing, and had no more being: as it befalleth bruite beasts at their death, whose soules being traduced with their bodies are mortall, and perish with their bodies: the righteous hath a being euuen after death; yet may be said to perish in regard of outward appearance; in the iudgement of flesh and blood, he seemeth

meth to perish. Yet we must know that the righteous consists of soule and bodie: his soule being immortall cannot perish by any meanes: it can liue out of the bodie, as well as in the bodie. When it leaues the bodie, it goes vnto the Lord. This *Salomon* taught: *Dust returnes to the earth as it was, and the spirit returnes to God that gaue it.*

*Eccl.12.7.* *Phil.1.23.* *Luk.16.22.* This *Paul* wished, desiring to bee loosed and to be with *Christ*. This *Lazarus* enjoyed at his death, being carried by the *Angels* into *Abrahams bosome*. And this *John* in a vision saw performed to the *Martyrs*: *under the Altar hee sawe the soules of them, which were killed for the word of God.*

*Reuel.6.9.* But the bodie of a righteous man may bee saide to perish: because it loseth the forme, the nature, and propertie of an humane body. It is within a short space eaten vp of wormes, and turned into dust and ashes: so as there can appeare no signes of a body. Though wee make neuer so much of our bodies, yet can wee not keepe them from perishing: though we feed them most daintilie, clothe them most costly, and cherishe them most carefullie; yet at last they will become a thing of naught: the beautie of them will fade, they shall be deformed, and

and most ougly to behold. The strength of them will be taken away, so as they shall not stirre an hand or a foote: the agilitie of them will be lost: they shall remaine stiffe and benummed: the parts and members of them shall perish and fall away one after another. The flesh, blood and bones shall be so strangely turned to dust and earth, that there shall not remaine any propertie or qualitie of them: and a man, if he knew it not before, would neuer iudge that dust and earth to haue been flesh and blood and bones of a liuing man: yea so greatly shall our bodies be altered, that men shall not be able to discerne, which dust came of them, and which came of the earth.

Yet one thing I must needs adde, for the comfort of the righteous: that although his body seeme thus to perish in the iudgement of men, yet it still hath a being in the sight of God, and doth euen at that time, and in that case, remaine a member of Christ's mysticall body. For the vniōn betwixt Christ and the faithfull, is not of soules only, but also of bodies: the body of euery faithfull man and woman is truely vniōned to Christ's bodie. And this vniōn cannot be broken, death cannot dissolve it, though death

death doth break the vnioun betwixt man and wife, yet it cannot break the vnioun betwixt Christ and the faithfull. As death did not make a separation betwixt the two natures of Christ at the time of his suffering: but his soule and bodie being farre distant, the one in heauen, the other in the graue, were at that time, and in that case personally vnuited to his godhead: no more can death make a separation betwixt Christ and the faithfull; though their bodies doe putrifie, and lie rotting in their graues, yet stiil they remaine members of his body. And as the husbandman doth make as great reckoning of that corne which he hath sowne in his field, and lies hid vnder the clods, as he doth of that which he hath laid vp safely in his garner, because he hopeth it will come vp againe and yeeld increase: so Christ Iesus doth as highly esteeme of those bodies, which are laid in their graues, as of those which yet remaine aliue, because he knowes that one day they shall rise againe vnto glory. They are sowne in dishonour, but they shall rise againe in honour. Their life is but hid for a time, and will be found out againe. Christ is able to restore that which nature hath destroyed: God doth herein

*Fulgens. ad  
Trasimund.  
de pas. dom.  
lib. 3.  
Damasc. de  
orthod. fide.  
lib. 3. cap. 27*

herein deale no otherwise with the bodies  
of the righteous, then a Goldsmith will  
deale with a picture of gold or a peece of  
plate, that is brused and worne out of fa-  
shion: he will cast it into the fire and melt  
it, not to destroy it, or suffer it alwaies  
to lie in the fire, but to make it a better pic-  
ture or peece of plate then it was before,  
and therefore will take it out of the fire a-  
gaine, and fashion it according to his mind.

*Chrysostom  
Matt. 10. 35*

Wherefore let not the condition of our bo-  
dies after death, make vs vnwilling to dye.

*Chrysostom  
1. Thess. 4.*

If any man entending to reedifie an old  
rotten house, doe first put the inhabitants  
out of it, and then pull down the house, and  
prepare for the building of it againe: haue  
the inhabitants of the old house any cause  
to be grieved? Will they not rather be glad  
that it is pulled downe, because they hope  
that it will be made better then euer it was  
before, and they may dwell in it with more  
satty and delight. Now our bodies are as old  
rotten houses for our soules to dwell in, if  
God cause our soules to depart out of them  
for a time, and then destroy them, that af-  
terward he may reedifie them, and make  
them fitter habitations for our soules, what  
cause haue we to lament? Nay rather if we  
looke

x.

ooke not so much on the present estate of our bodies after death, as vpon the glorious estate which they shall haue after the resurrection, wee may reioyce and praise God for this his worke towards vs.

2 But another phrase is here vsed, to expresse the death of the righteous (*are taken away.*) The Hebrue word doth sometime signifie to be gathered (though as sonie obserue, it be never spoke of things scattered) and in that sense it is vsed for the death of the righteous, whē the place, whither they be gathered, is mentioned. As it is laid of *Abraham*, that *he died in a good age, and was gathered to his people*: and likewise of *Isaac*. As also the generation which entred with *Joshua* into the land of *Canaan*, is said to be gathered *unto their fathers*. Sometime this word doth signifie to take away: as when *Rachel* laid, *God hath taken away my rebuke*: and the Lord saith by *Jeremie*: *I haue taken my peace from this people*. And so it is rather to be expounded in this place, because it is set downe without any addition. Wee may here obserue a severall doubling of the same things in this verse: two words to forth the persons which died: two words to declare the manner of their death: & afterward

Pagnin.  
Thesaur.

Gen.25.8.

Gen.3.1.29.

Judg.2.10.

Gen.30.23.

Jere.16.5.

ward two words also to shew the careles regard of their death among the wicked.

It was vseual with the Hebrues, to repeate things diuers times together, either in the selfesame, or in the like words. Yet we must not thinke that there be any vaine repetitions in the Scriptures, seeing Christ forbiddeth vs to *use vaine repetitions in our Manh.6.7. praiers*, and will call men to account at the *Mat.12.36. day of judgement, for every idle word that they speake.* Wee may not imagine that the holie Ghost did vse any vaine repetitions or idle words in penning the bookees of Scripture. These repetitions serue for good purposes. In prayers they shew the seruencie of him that prayeth, and his earnest desire of the thing which he asketh. In Prophecies they declare the certainty & speedines of the execution: as appeareth by *Pharaobs dreame*, which as *Joseph* told him, was doubled vnto *Gen.41.32.* him the second time, because the thing is establisched of God, and God hasteth to performe it. *Auguſt. in Psal.74. & Psal.71.* In narrations they serue either for confirmation, to afflire the hearers that the matter is true, of great importance, and worthie to be heard and marked: or els for explication, the latter clause expounding the former. For as nature hath giuen vnto mans bodie

bodie two members of the same kinde and vse, as two eyes to see withall, two eares to heare withall, two hands to handle withall, and two feete to walke withall: that if the one should faile in his office, the other might help it: so the holy Ghost hath giuen two words of the same kind and signification, to many sentences of Scripture, that if the one shal faile in his office, and not fully expresse the meaning, the other might help it. And this is the reason, why the words are so often doubled in this verie, least any should gather by the former phrase that the righteous so perisheth, that he hath not any more being at all: he now saith, that he is but *taken away*. And he may be said to be taken away, both in respect of body, and also in respect of soule. In respect of body: for although his body be not translated in such a manner, as the body of *Henoch* was, that he might not see death; nor as the body of *Moses* which the Lord took and buried no man knowes in what Sepulcher; nor as the body of *Elias*, which was carried from the earth in firie Chariots; nor as the bodies of them which shall be found alive at the comming of Christ vnto judgement, which shall not die, *but be changed*, and present-

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x Gen. 5.14.

Heb. 11.5.

Dows. 34.5.

x Cor. 15.51

lie ascend with Christ into heauen: yet is the body of every righteous man taken from amongst men, to be laid amongst wormes; from y<sup>e</sup> living vnto the dead; from aboue the earth, to be laid vnder the earth; from his house to his graue; from a place of watching to a place of sleep; frō a place of care, labour, and trouble, to a place of ease and rest: from a place of pleasure and pain, of ioy and sorrow mingled together, to a place where he shall be void of sense to feele any of them.

2. In respect of his soule, consider *terminum a quo*, & *terminum ad quem*, whence and whither he is taken. From his body, to be brought vnto God: from an houle of clay, to an houle not madewith hands, but eternall in the heauens: from men to Angels: from sinners to them which be perfectly righteous: from his greatest enimies, to his best friends: from the Church militante, to the Church triumphant: from earth to heauen: from a strange countrie, to his own home: from a prison, to a place of libertie: from bondage, to freedom: from miserie, to happiness: from sorrow, to ioy: Whence he is taken you all do well know, which haue any experiance in the world: whither he is brought, the Apostle tra-

*louydis* D che: h

Heb. 12. 22 cheth: when hee saith: Ye are come to the mount Sion, and to the citie of the living God, the celestiall Ierusalem, and to the companie of innumerable Angels: And to the congregatiōn of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men: and to Iesus the mediatour of the new testament.

Who would be vnwilling thus to be taken away? And why should the righteous be afraid of death, by which they are thus taken away? Had the Israelites anie caule to be vnwilling, or to feare to be taken out of the land of Egypt, the house of bondage, and to bee caried as it were vpon Eagles wings into the land of Canaan, a land that stowed with milke and honie? No more cause haue the righteous to feare death, which would carie them from the bondage of this world, to the heauenly Canaan, a place of eternall rest. And why then should we mourne immoderately for the death of

Gen. 45. 28 the righteous? Whē Joseph was taken from prison, to be made a chief ruler in Egypt, if his father Jacob had bin in prison with him and had beeene acquainted with his preferment, should he haue had anie iust cause to be grieved? So soone as hee heard of it, he reioyced,

reioyced, and was willing to go vnto him. When *Saul* was takē frō seeking his fathers asies, and annointed to be king ouer *Israel*, had his father *Kish* any reason to lament? Whē *David* was taken from following the Ewes great with yong ones, and ordained King to feed the Lords people, had his fa-ther *Ishbānie* iust occasion of sorrow? No more cause haue anie of vs to bewaile the death of the godly, seeing they are as high-ly preferred as any of thē. When *Hester* was takē from *Mordecas* (who had brought her vp as his own daughter) to be maried vnto king *Abasbneros*, and crowned as Queen, did he lament it? was he not most willing to leaue her? Why then should anie man be so vnwilling to leaue either daughter or wife, though never so deare vnto him, see-  
ing that shee is but taken vp into heauen, there to be maried vnto Christ, the husbād of his Church, and there to be crowned as a Queene to raigne in glorie with him?

But in this taking away, there is great difference betwixt the godly and the wicked. They are also taken away, but why? The godly are taken out of the world, be-cause the world was not worthie of them: *Hcb.ii.5.* but the wicked are taken away, because

D 2                    they

they are vnworthie to liue in the world. Those are taken away in mercie, these in judgement: those in the Lords fauour, and thete in his displeasure. And whence are these taken, or whither? They are taken from the practise of sinne, to suffer punishment for sinne: from ease to torment: from the first life, to the second death: from men to diuels: from earth to hell: from prison, to the place of execution. In a woful taking shall they be, when they are thus taken away. Their lamentable taking away is described in him, that will not in time be reconciled to his brother. The iudge deliuereth him to the sergeant, the sergeant takes him, and casts him into prison, whence he must not come till hee haue paide the vt-

Mat. 5.25.

Mat. 18.34.

Mat. 22.13.

most farthing. Likewise in him that would not forgiue his fellow seruant an hundred pence, his master being wroth deliuered him to the iayler, who tooke him and cast him into prison, till he should pay all that was due. Also in him that wanted the wed-

ding garment at the marriage feast of the kings sonne: the king saith to his seruants, binde him hand and foote: take him away, and cast him into vtter darkenes, there shall be weeping and gnashing of teeth. Likewise in the

vnpro-

vnprofitable seruant, which would not im-  
ploy his maisters talent, the talent must be  
taken from him: he must be taken, and cast  
into vtter darkenes, where is weeping and  
gnashing of teeth. Lastly, in them which  
would not suffer their king to raigne ouer  
them : he shall say, *those mine enemies which* Mat. 25.30.  
*would not that I shoul draigne ouer them, bring* Luk. 19.27.  
*bithir, and slay them before me.*

It is a grieuous thing for one that is ma-  
king merrie among his companions, to be  
sodainely apprehended by a sergeant or  
officer for a traitour, theefe, or murtherer,  
and presently without baile or maineprise  
to be taken from his companie, and carried  
to prison, and from thence to the place of  
execution : As grieuous is it for a wicked  
man that liues in the pleasures of sinne, to  
be taken away by death, which is the Lords  
sergeant to apprehend him, and bring him  
to the prison of hell. As his entrance into  
the world was euill, and his continuance in  
the world was worse ; so his taking out of  
the world shall be worst of all. Oh then let  
vs take heede least we be thus taken away.  
Let vs learne to liue in the world, as the  
righteous doe, and then shall we be taken  
away as the righteous are. *Balaams wish is*  
*fulfilled.*

*Natuitas  
mala, vita  
peior, mors  
peccata. Ber-  
nard. in trā.  
fir. Malach.*

Numb. 23.  
10.

used by many: *Let me die the death of the righteous, and let my last end be like his.* And yet they will not live the life of the righteous: but few of these obtaine their desire. Looke what way a tree boweth while it stands and groweth, the same way it commonly falleth when it is cut downe: euen so, looke how men are inclined in their life time, to righteousnes or vnrighteousnesse; so shall they fall at their death.

Men can hardly begin righteousnesse at their last end. Late repentance is seldoine sound repentance. Men drawing neare to their end, shall be so affrighted with death, so troubled with paine and grief, that they shal not be able to see themselves to repent soundly. They shall then rather seeke ease for their bodies, then mercie for their sins, or grace for their soules. The beginning of euerie thing is hardest, and therefore he which hath begun wel, is said to haue done halfe his worke. As it is in other things; so is it with repentance: it is a harder matter to begin repentance at the first, then to renew it afterward: & therfore the fittest time should be taken for the beginning of it: & that is rather the time of our life, then the time of our death: rather the time of our health

*Dimidium  
facti qui be-  
ne capi, ha-  
bes.*

health then the time of our sicknesse. In the time of our life and of our health, we be scarce able and fit to begin serious repen-  
tance: but much more vnable and vnfite shall we be in the time of sicknes & death. We read in scripture but of one which be-  
came righteous at his last end, the cheefe on the Crosse: wee reade of one, that no man might despaire; though hee haue deferred his repentence so long: we reade but only of one, that no man might presume to de-  
ferre it so long. The surest and safest way is to begin in time, & make no delayes: least afterward it be too late.

3 The third circumstance to bee obser-  
ued in the text, is the carelesse regard of the  
righteous mans death. *No man considereth  
it in heart.* It seemes that manie godly per-  
sons were already dead, & their death did  
declare that God had some speciall worke  
in hand, yet the common people which  
were left behind them, did little regard it.  
This carelesse contemning of their death,  
doth shew that y harts of the commō peo-  
ple were possessed with great securitie, to  
make so small reckoning of such a strange  
worke of God. All the workes of God are  
carefully to be regarded of vs, who are set

in this world to take a speciall view, and to make an holy vies of them. And therefore *David* thought the wicked deserued to be *broken downe, and not built up againe*, because they regarded not the *workes of the Lord, nor the operation of his hands*. Now the taking of the righteous away, is one of his speciall

*Psal. 28.5.* *Psal. 68.20.* *Psal. 90.3.* *workes*. For to him belong the *issites of death*.

*Iob. 14.5.* It is he that *turneth man to destruction*. The *number of his moneths are with him: he appointeth his boundis which he cannot passe*. It a

*Mat. 10.29.* Sparrow shall not fall on the ground without our father in heauen, then the righteous which are of more value then many sparrowes, cannot perish without his will and appointment. Certaine it is that none die sooner or later then he sends for them.

The works of Princes are much considered, and often talked of among the people; and ought not the Lords workes be much considered of vs? Their works may be done foolishly, rashly, and vniustly: but the works of God, are done in number, waight and measure, in wisdome, justice, and mercie. *Precious in the sight of the Lord is the death of all his Saints*: and shall their death bee vyle and contemptible in our eyes? People most commonly do highly esteeme those

those things, which are deare and precious among Princes: and shall the death of the righteous which is to precious in the Lords sight, the Prince of all Princes, be lightly esteemed of vs his people? *None of them liueth to himselfe, neither doth any die vnto himselfe.* Whether they liue, they liue vnto the Lord: or whether they die, they die vnto the Lord: whether they liue therefore, or die, they are the Lords. Yea they do glorifie God both by life and by death. And therefore we should not lightly passe ouer their life or their death. But consider how they haue glorified God by their death and by their life, and praise him for the same.

*Rom.14.7.8.*

*Phil.1.20.*

*Job.21.19.*

But why are we to consider their death? What may we learne thereby? We learne these foure things: First, the certaintie of death. Secondly, the nature of death. Thirdly, the cause of death: and lastly, the manner how we must die.

First, by considering their death, we may learne the certaintie of death in our selues, that we must dye as well as they: in which respect *Salomon saith, it is better to goe to the house of mourning, then to goe to the house of feasting; because this is the end of all men: and the living shall lay it to his heart.* That is to say,

say, hee which remaineth aliue, by seeing one dead, shall consider in his heart that all men shall so die, and that he himselfe shall die as well as others. The death of others is as a looking glasse, wherein we may clearly beholde the vncertaintie of our owne liues. We may call their death, as some doe the sacrament, *visibile verbum*, a visible word or sermon, teaching vs our owne mortali-ty : for we haue no better assurance of our liues then they had: what we now are, they haue beene : and what they now are, wee may be : and we know not how soone. He which hath taken them away now, may within a while (if it please him) take vs also away and bring vs vnto them. As death assualted them, so will it assault vs ; and we can no more resist it then they could, but must yeeld as they did. We are ready to forget death, and the forgetfulnesse of death, maketh vs to forget our dutie vnto God : let vs therefore consider the death of others, thereby to be put in mind of our owne.

Secondly, by their death we may know the nature of death in al others: for it deals with all alike. We may there see how death doth deface that image of God which was in the bodie, and how it doth destroy the bodie,

body, which was a temple for the holie Ghost to dwel in. If one see a faire house of a noble man to bee much defaced, & fallen to ruine, so as one stone is scarce left vpon another, it will pitie his heart: so should we be moued in our hearts to see the body of a righteous man, which was an house for the holie ghost to dwel in, to be so pitifully ruined by death. Againe, we may see what strange separations death doth make. The soule and the body which haue a long time liued together, as two familiar cōpanions, are put asunder by death: and no man knowes how long it shal be before they can meeet together againe.

Besides this, death makes a separation betwixt old & louing friends. The husband is separated from the *wife of his youth*, with *Prov. 5. 18.* whom hee rejoyced: the wife is separated from her husband, *who was her vaile to shield Gen. 30. 16.* and to saue her: parents are taken from their tender childrē, which they leaue as orphans in the world, not knowing what will become of them: children are taken from their kind parents, who could haue beeene content to haue gone in their stead, yea familiar friends, whose soules were knit together in affectiō, & whose loue exceeded the

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the loue of women, as did the loue of David and Jonathan, are seuered one from another by death: the knot of their friendship is broken: their mutuall kindnes can be no more shewed by one to another. What griefe it is for louing friends to depart one from another, we may see in Pauls friends and hearers, when he tooke his leaue of them, and told them that they must not see

*Act. 10.37, his face any more: They wept all abundantly, 38. and fell on Pauls necke and kissed him; being chiefly sorry for the words which he spake, that they should see his face no more.* We had need therfore by the death of others to be put in mind of this separatio before-hand, v when it comes, we may be the better prepared for it.

Lastly, death makes a separation betwixt *1 Tim. 6.7. the rich man and his wealth: We brought nothing into this world, neither must we carry any thing out of this world: Yea, men leaue their riches they cannot tell vnto whom.* If that question be asked many that are ready to die, which was demanded of the rich man, who had laid vp store for many yeeres, *This night shall thy soule be taken from thee, then whose shall these things be which thou hast provided? they wight truly answere, that they cannot tell.* Men heape vp riches, and can-

not

not tell who shall enjoy them: they bequeath them to some, and others goe away with them. We had neede to thinke of this before hand, that we may vse this world as if we vsed it not: *and when we haue foode and rayment, to be therewith content.*: and to be more willing to leaue these things when death approcheth. If a man doe not in his heart deeply and serioully consider of these things a long time and often before death, he shall be as vnwilling to leaue all these things at the howre of death, as the young man was to sell his goods and giue them to the poore, when he was commaunded by Christ. In things that be of waight and importance, and yet very difficult, it is needful to vse preparation before hand: for without it we shal be vnfit when we come to the pinch. Souldiers which be chosen and appointed for the wars, do exercise themselves with their weapons before hand, and are content to be trained by others which haue better skill & experience, that so they may learne in time of peace, how to behaue themselves in time of war: So had we need in time of our life to learne how to die, and to be taught by others which die before vs, what we must do at the howre of death.

*1. Tim. 6.8.*

*Math. 19.*

3 Thirdly,

3 Thirdly, we must consider the cause or end of their death. Some of the righteous are taken away in judgement, and some in mercie. In judgement, when God in displeasure doth strike them with death, to correct them for their sinnes. Thus was the man of God taken away which came out of Judah, and cried out against the Altar in Bethel,

*2.King.13, 24.* that Jeroboam had set vp; because he believed the lie of an old prophet in Bethel, and did eat and drinke with him there, contrary to Gods commandement, a Lyon met him by the way, and slew him. Thus also were many of the *Corinthians* taken away

*1.Cor.11.30* for abusing the Lords supper: For this cause many were sicke and weake, and many did sleepe; yet they were righteous persons: as

*1.Cor.5.11.* Paul before had testified of them, *Ye are washed, yee are sanctified, yee are iustified in the name of the Lord Iesus, and by the spirit of our God:* & afterward he reputeth them which

*1.Cor.11,32* were sicke and did so sleep, to be judged of the Lord, because they should not be condemned with the world. The Lord is sometimes so sharp with his owne children, that for the example of others, hee will inflict a bodily death vpon them, as a correction for their sinnes. That should be regarded of all others,

others, that their harmes may make them wise, & moue them to speedie repentence, least they be more sharply dealt withall. For as Christ saith, *If these things be done to Luk. 23.35.* agreeene tree, what shall be done to the dry? And *1. Pet. 4.18.* as Peter saith, *If judgement first begin at the house of God, what shall the end be of them which obey not the Gospell of God?* If the maister of a family do sharply correct his owne chil-  
dren for their faults, let not the seruants thinke that they shal escape vnpunished if they cōmit the like faults. If any one which sitteth at table with vs, by eating of some dish, or drinking of some cup, do surfeit, or fall sick, or into a swoune, or die presently, it will greatly moue vs, and we cannot bee perswaded by anie to cast of that dish, or drinke of that cup, for feare of the like: E-  
uen so when we see Gods children that liue amongst vs to bee taken away by death for practising of some sinne, it should greatly moue vs, and wee should so abhorre that sinne, that nothing in the world could per-  
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upon the world: and thus were these righteous men taken away, which here are mentioned. Their death should be considered, as a warning giuen vnto men, of some fearfull judgement to come, & therfore should call them to repentance, that they might prevent the judgement: but of this I wil speake more afterward in the last circumstance.

4 Lastly, we must consider the manner of their death, for thereby we may learne how to die: it may be as a patterne or example to direct vs in our death. The wicked die either sottishly or impatiently, or else desperatly. Sottishly, like blocks & idiots, hauing neither penitent feeling of their sins, nor comfortable assurance of saluation. Being like vnto *Nabal*, whose heart ten daies before his death, died within him, and he was like a stone. Such men die like lambes, and yet shall be a pray for the deuouring Lion: they go quietly like fooles to the stocks for correction.

Others dye impatiently, who doe not willingly beare the Lords correction, deserued by their sinnes; but rage, fret, and murmur, as if God deale too rigorously with them, and through impatiencie will vske vnlawfull meanes for their recovery: as *3.King 1.2. Abazar did*, who being sicke, sent messengers

2.Sa.25.37

210.17

gers to enquire of Baal-zebub the god of Ekron if he should recover of his disease.

Others dye desperately, their consciences accusing them most terribly for their sins, without any hope of pardon; as *Caine*, who said *my sinne is greater then can be forgotten*; or *Iudas*, who despairing of pardon for his sin in betraying our Sauiour, went and hanged himself. The consciences of many wicked men lye quietly, and never trouble them all their life time, but are stirred vp at their death, and then rage and torment them like a mad dog which is lately awaked out of sleep. But the righteous die most comfortably, they believeng in Christ, and having repented of their sinnes, are assurid in their owne soules that all their sins are pardoned in Christ: they will make confession of their faith, and giue testimonies of their repentance vnto others, for their comfort and example. They will patiently indure all the paines of their sicknes, as *Job* did, knowing that all comes from the Lord, and that it is his fatherly correction, and a signe of his loue, because he chasteneth whom he loveth: yea, they receive their sicknesse as the Lords messenger, speaking to their soules, as the Prophet *Isaiah* did to

*Gen. 4. 13.*

*Math. 27. 5*

*Heb. 12. 6.*

*Hezekiah*: Put thine house in order, for thou shalt dye and not live, and therefore they prepare themselves for another world. Yea further in their sicknes they can pray most seruently, as king *Hezekiah* did, *Isa* 38. and then they will giue most fruitfull and comfortable instructions to those which they leaue behinde. As the Swan sings most sweetly a little before his death; so the righteous speake most diuinely a little before their end. Whosoever searcheth the scriptures, may reade the diuine prophecy of *Jacob* vnto the twelve Patriarches, *Gen.* 49. the holy blessing of *Moses* vpon the twelue tribes, *Deut.* 33. the godly exhortation of *Joshua* to the people of *Israel* placed by him in *Canaan*, *Josh.* 23. the wise counsell of *David* vnto *Salomon*, who was to succeede him in the kingdome 1. *King.* 2. Whosoever readeth the Ecclesiasticall histories, may not onely see the vertuous liues, but also the christianlike ends of the Saints and Martyrs in the Church. And whosoever will be present at the death of those which truly feare God, may thereby learne how they themselves ought to dye: for when the outward man doth decay, the inward man is renewed more and more. They shew, that

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the neerer they do approach vnto their end,  
the neerer they draw toward heauen.

But in these our dayes many may bee  
found, who either do not at al consider the  
death of the righteous, or else do consider it  
amisse. Though it be a matter worth con-  
sideration; yet some do not consider it at all:  
because they see so many die, they make the  
lesse reckoning of it: til death knock at their  
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not who sinck, so they swimme; nor how  
many die, so they may liue: yea this is great-  
ly to be lamented, that some do regard the  
death of a Christian, no more then they re-  
gard the death of a dog. But seeing we may  
learne so many profitable instructions by  
their death, let vs now begin to consider it  
better then ever we did before.

Others do consider it, but yet amisse; ey-  
ther fondly or frowardly. Fondly, through  
naturall affection arising from kinred, affi-  
nitie, or familiaritie. If a stranger dye, it no-  
thing moves them: but if one of their owne  
friends dye, they sigh and sob, they howle  
and lament. If the father lose his sonne, hee  
cryes most pitifully, as *David* did for *Absa-*

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amisse. Though it be a matter worth confi-  
deration; yet some do not consider it at all:  
because they see so many die, they make the  
lesse reckoning of it: til death knock at their  
owne doores, they neuer regard it: they  
must needes die themselues, before they can  
be brought to consider of death: they care  
not who sinck, so they swimme; nor how  
many die, so they may liue: yea this is great-  
ly to be lamented, that some do regard the  
death of a Christian, no more then they re-  
gard the death of a dog. But seeing we may  
learne so many profitable instructions by  
their death, let vs now begin to consider it  
better then euer we did before.

Others do consider it, but yet amisse; ey-  
ther fondly or frowardly. Fondly, through  
naturall affection arising from kinred, affi-  
nitie, or familiaritie. If a stranger dye, it no-  
thing moves them: but if one of their owne  
friends dye, they sigh and sob, they howle  
and lament. If the father lose his sonne, hee  
cryes most pitifully, as *David* did for *Absa-*

2.Sa.18.33. *Iom.* O my sonne Absalom, my sonne, my sonne  
*Absalom*: would God I had dyed for thee: O  
*Absalom* my sonne, my sonne. If the mother  
 lose her children, she behaueth her self like  
*Math.2.18* *Rachel*: weeping for her children, and would not  
 be comforted, because they were not. If children  
 lose their parents, they cry after them as  
*2.King.2.12* *Elisha* did after *Elias*, whē he was taken vp,  
*my father, my father*. If a sister lose her bro-  
 ther, she weepeth for him, as *Mary* did for  
*John 11.* *Lazarus*. If the husband lose his wife, he  
*Gen.23.2.* weepeth for her, as *Abraham* wept for *Sa-  
 rab*: Yea he mourneth like a Turtle Doue  
 which hath lost his marrow. If the wife lose  
 her husband, she dealeth like *Naomi*, who  
 would not be called *Naomi*, that is beauti-  
*Ruth.1.20.* ful: but *Mara*, that is, bitter, because the Lord  
 had giuen her much bitternes. If one familiar  
 friend lose another, he lamenteth his death,  
*2.Sam.1.26* as *David* did the death of *Jonathan*: *wo is me*  
*for thee, my brother Jonathan*: very kinde hast  
*thou been unto me: thy loue to me was wonder-  
 full passing the loue of women.*

Indeede I can not deny, but y<sup>e</sup> we ought  
 in a speciall manner to consider the death  
 of those which are neere and deare vnto vs:  
 for it may be they are takē from vs; because  
 we were vnworthy of them; or because we  
 gloryed

gloryed & trusted over-much in them and were not so thankfull for them as we ought. If we had any help by them, we must consider whether God haue not deprived vs of them for the punishment of our sins, as the widow of Sarepta did at y<sup>e</sup> death of her son, saying vnto Elijah: *Art thou come vnto me to call my sonne to remembrance, and to slay my sonne?* Yet this consideration must be ordered by wisdome, it must not be ioyned with excessive sorrow. Neither must we consider their death alone, but also the death of others which dye in the Lord, and to learne to make an holy vse thereof. For as Sampson found sweete hony in the carkas of a dead Lyon; so we may finde some sweet instructions in the dead corps of euery righteous man: yea the more righteous that they are which do dye, the more shoulde their death be considered, because it may yeld greater store of instruction vnto vs. And it may be that God doth take away thos<sup>e</sup> which are neere vnto vs, because we doe carelessly regard the death of thos<sup>e</sup> which be farre off.

Againe, some consider the death of the righteous very frowardly and peevishly, yea I may say malitiously & preposterously. For if any of them be taken away by a to-

daine and extraordinary death, they presently censure them as plagued of God, and cōdemne their former profession, thinking that God would not haue so dealt with them, if he approued either of them or their profession. But they must be instructed in this point by wise *Salomon*, who sayth; that

*Eccles. 9.2.* *noman knoweth loue or hatred of all that is before him. All things come alike to all: and the same condition is to the iust and the wicked, to the good and the pure, and to the polluted: to him that sacrificeth, & to him that sacrificeth*

*1.Sa.4.18.* *Eli was a Priest, and a good man; yet brake his neck by falling backward from his leate. Jonathan was a sworne brother*

*1.Sam.31.* *vnto David, a godly and faithfull friend; yet was he slaine in battaile by the hands of the Philistines. That Prophet of God which*

*1.King.13.* *came out of *Indah* to *Bethel* to speake against *Jeroboam*, and the altars which he had built for idolatry, was no doubt an holy man; yet was he killed in y way by a Lyon. *Iosiah* was a good King, like vnto him there was no King before him, neither after him rose any like him: yet was he slaine in the*

*2.Chr.35.13* *valley of *Asegiddo* by *Necko* King of *Egypt*. *Iobs* children were wel brought vp by their godly father, and it is sayd, that before *Iob* offered*

offered sacrifice for them, they were sanctified: yet within a while after, as they were eating and drinking in their eldest brother's house, a violent wind overthrew the house, and killed them all. Job. 1.

We must not therefore judge of men by their death, but rather by their life. Though sometime a good death may follow an evill life: yet an evill death can never follow a

good life. *Correct thine evill life, and feare not an evill death; he can not die ill that liues well;* *le vivere, faict* *Augustine.* And afterward answers the objections of these men, and makes this the foote of his song. *Thou wyl say unto me, Non potest haue not many iust men perished by floswracke? Non potest haue not many iust men beene slaine by their enemies sword? Certainly, he can not die ill which liued well.* *Non potest haue not many iust men been killed by theenes? Non potest haue not many righteous men bin cruns? Non potest haue not many iust men vixen by their enemies sword? Certainly, he can not die ill which liued well &c. But I wil say vnto you, that iust in nature perishe by strange and violent death, as Christ said of those eighteen, vpon whom yower of S. August. de loam fell and slew them: *I thinke ye that these were greater sinners then others; I tel you nay,* *but excepts ye repente, ye all shal likewise perishe.**

As for sodaine death, it is euill to them which lead an euill life, because it findes them vnpreaded; it carries them away loadenche vnto torment: but it is not euill to them which liue well; because it finds them prepared: it frees them from much paine which others endure through long sicknes, and carries them forth-with to the place where they desire to be. The righteous doe so dispose of themselves in the morning, as if they might dy before night; and at night, as if they might die before morning: and therefore when ever death comes it finds them prepared, and is a benefit vnto them.

2 Againe, if the righteous a litle before death, be dangeroulie tempted by Sathan, and shew their infirmitie by uttering some speeches which tend to doubting or desperation (though after ward they get victory, and triumph over the diuell) carnall people think there is no peace of conscience, and therefore no saluation to bee had, by that religion: and so speake euill of it. Let such consider the estate of Job in his miserie, who cursed the day of his birth, saide that the arrowes of the almighty did sticke in him, the venome whereof had drunke up his spirit: that the sorrours of God did fight against him that

that the Lord was his enimie: did write bitter things against him: and did set him as a butte to shoothe at. As also the estate of David, through terror of conscience, while hee concealed his sinne. *His bones consumed, he Psal. 32. 3. rored all the day long, his moysture was turned into the drought of sommer.*

Againe, let him know that the diuell doth most tempt the best. He then tempted Christ, when he was baptizied and filled with *Luk. 4. 1.* the holie Ghost: so will hee most tempt Christians, when they haue received greatest gifts of Gods spirit. As theues labour to breakedowne, and rob those houses onlie, where great store of treasure or wealth is laid vp; and as Pyrats desire to take that ship which is best loden with the dearest merchandise: so the diuell doth most seeke to make a pray of them which are endued *Chrysost. ad pop. Anti-och. hom. 2. Luk. 11. 21.* with the greatest measure of spirituall graces. When the strong man armed keepeth the house, the things that he possesseth are in peace: but when a stronger then he, ouercommeth him, then hee gathereth greater forces, and makes a new assault to enter againe. In any commotion, whom doe rebels kill and spoile? not those which submit themselves vnto them, and ioyale with them in their

Terrone.

their rebellion: but those which are faithfull to their Prince, & fight for their Prince against them, as hath appeared of late in the *rebell of Ireland*. Now the diuell is a rebell in the Lords kingdome: whone then will he most trouble and assaule? not the wicked which submit themselves vnto him and ioyne with him in rebellion against God, but the godlie which abide faithfull, and fight vnder the Lords banners against him. Whosoever would raigne with Christ in heauen, must ouercome the diuell on earth: for he promiseth: *To him that overcommeth will I graunt to sit with mee in my throne, even as I overcame, and sit with my father in his throne.* How can there be a victorie, wherethere is no battaile? And how can there be any battaile, where there is not assaulting and resisting? And no metuaile though the diuell do most assault the righteous at their death, for hee taketh the opportunitie of the time, his wrath is the greatest. *Reuel.12.12.* knowing that he hath bin a short time. He must either ouercome the at that instant, or else not at all: yea hee takes the aduantage of their present weakenesse, and those sinnes which before liee persuaded people to bee small and light, at the time of death he wangeth

keth great and heauie. Euen as a tree or Dadr. *loc.*  
peece of wood, while it swims in a riuere *comm. tit.*  
feemeth to bee light, and one may easilie *mors meru-*  
draw it; but when it comes to the shore *enda malis.*  
and is laid vpon drie ground, can scarcelie *Es Ioh. Ma-*  
be drawne by ten men: so sin is made light *via Verras.*  
by the diuell so long as men liue; that so *de incar-*  
hee may still encourage them to practise  
it; but when it comes to the shore of  
death, then he makes it heauie, and begins  
most to trouble their consciences with it,  
that if it were possible they might by it bee  
brought to desperation. In the midst of the  
temptation when the godlie seeme most to  
be ouercome, they are but like to a man in  
a traunce, who lies as though he were dead;  
yet he hath life in him: and therfore as *Paul*  
*Act. 20. 10.*  
saw that life was in *Entiches* embraced him,  
and deliuered him aliue, when the people  
tooke him vp for dead; so God seeth life in  
the righteous being tempted, when men  
take them for dead: and bee will at last so  
restore them, as that they shall liue for euer  
with him.

3 Lastlie, others beholding them which  
were reputed righteous, to die very strang-  
lie, to rauie, to blasphemie, to vtter many idle  
and impious speeches, to be vnrulie and  
behaue

behave themselues verie foolishlie; they begin to suspect their profession: but let them know, that these things may arise from the extremitie of their disease. For in hote feuers and burning agues, the choler ascending into the braine, will hinder the vse of their vnderstanding; and so cause them to misbehave themselves rather like madmen then Christians. And therefore as

*Rom. 7.17.* Paul said of himselfe after regeneration, *it is no more I that doe it, but the sinne that dwelleth in me:* so may I say of them, it is not they which doe it, but the disease which is vpon them. All sinnes committed by the rightenus in those extremities, are but sins of ignorance, because they want the vse of reason to iudge of sinne: they are also sins of infirmitie, arising from the frailtie of their flesh: and for them they will afterward repent, if they recover the vse of reason, and be able to know them to be sins: or if they doe not; they are freelie pardoned in the death of Christ, as well as other such sins be. Wherefore I say to those, which censure them vncharitabile for that their end, as Christ said to the Iewes for their carnall censure of him. *Judge not according to the appearance, but judge righteous judgment:*

*John 7.24.* *316*

yea, judge not, that ye be not judged. Matth. 7.1.

In the last place the final cause and end of their death is to bee considered. They be taken away from euill to come. Verse 9. The speciall euils from which these righteous persons were taken, are mentioned in the former Chapter, to be devoured in a cruel manner by the wilde beasts of the forest. But we must further vnderstand that the euils from whiche the righteous are taken, are either ordinarie or extraordinarie. The ordinarie euils are those which eyther all men, or most men doe suffer. And these are eyther corporall or spirituall: corporall, as sicknes and diseases, aches and paines in their bodies, grieve and sorow, toyle and labour, crosses and losses, outward troubles and perfecution. Gods children so long as they liue are subiect vnto these, as wel as others; yea oftentimes more then others. He which will bee Christs Disciple must take vp Luk. 9.23. his crosses daylie and follow him. Through Aet. 14.22. manie tribulations wee must enter into the 1. Pet. 4.17 kingdome of heaven. Judgement begins at the house of God. The Lord doth chastise his children by his iudgements, least they should be condemned with the world. A August. in Psalm. 91. A father hath two sons, the one offendes, and is

is corrected ; the other also offendeth, & is not corrected, why is the one corrected and not the other? because the father hath hope of his amendment, and reserues the inheritance for him : but he hath no hope of the other, and therefore will not correct him, but doth disinherite him and cast him off: so doth God deale with men. Those which hee seeth incorrigible, hee letteth alone, though they offend ; yet hee seldom correcteth them, but casts them off : but others which may by correction bee brought to repentance and kept in awe, hee often correcteth, and for them is reserued an inheritance immortall and vndefiled in heauen : yea the world hateth them, because they are not of the world; yea among men they shall oftentimes suffer euill for righteousness sake. And God hereby will make triall of their faith, of their patience & constancie, and herein make them examples vnto others: so that they must looke for afflictions so long as life lasteth : but death makes an end of them al. Life and miserie are two twins, which were borne together, & must die together. And therefore Job heard it from heauen, & was commaunded to write it for the comfort of men on the earth : Bles-  
sed

sed are the dead, which die in the Lord, for they  
rest from their labours, and their works follow  
them. Then shall God wipe all teares from  
their eyes, then shall there be no more sor-  
row nor crying, nor paine. Then shall they  
haue everlasting rest and no labour:conti-  
nuall ioy, and no sorrow: perpetuall plea-  
sure, and no paine:great plentie of all good  
things, and no want:all manner of happi-  
nes, and no miserie.

Reuel. 21.4.

The spirituall euils, from which they are  
freed by death are three. First their combat  
with the diuell. Here we are in continuall  
warfare: this is the militant Church: so  
long as wee liue and abide in it, wee must  
fight as the Lords souldiers, & not against  
flesh and bloud; but against principalities,  
against powers, and against worldlie go-  
uernours, the Princes of the darkenesse of  
this world: and not for a naturall or tem-  
porall, but for a spirituall and eternall life;  
not for an earthlie, but for an heauenlie  
kingdome. And in this battell there is no  
time of truce. If the diuell be overcome  
at one tide, he will on a sodaine, and none  
knowes how soone, give a fresh assault a-  
gainst, but death ends the battell: not as if  
the diuell got the victorie by our death, as  
it

is commonly scene among warriours on the earth, if the one die in fight, the other getteth the upper hand: but the faithfull at their last end, get a finall conquest, and then ascend to heauen there to triumph. The diuell cannot assault them there. He may compasse the earth, but he cannot enter within the lists of heauen. He never came thither to assault any, since he was first cast out; though he tempted *Adam* in the earthly Paradice, and got him thrust out of it: yet can he not tempt any in the heauenly Paradice, to cause them to be thrust thence. And therefore as a souldier which hath endured an hard and dangerous battell a long time, doth greatly rejoyce when he hath gotten the victorie: so may the faithfull rejoyce at the houre of their death, because then they make a finall end of their spirituall enemies, and begin their triumph ouer them.

2 Another miserie from which they are freed, is the practise of sinne. *Who sineth and sinneth not*, as *Salamon* saith: *In many things we offend all*. Though we be much sanctified, yet it is but in part, and therefore we may say with *S. Paul*. *I allow not that which I doe, for what I would that I do not*:

Rom. 7.17.  
19.32.23.

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but what I hate, that doe I. And further, I delight in the law of God concerning the inner man, but I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto sinne. And nothing is more grievous vnto a true Christian heart then the practise of sinne ; and therefore euerie one in this case, will cry out with the same Apostle. *O wretched man that I am, who shall* Rom. 7. 24.  
*deliuer me from the bodie of this death ? But*  
death destroyes sinne. Sinne brought in death : and death drives out sinne. After death all the righteous shall be perfectlie sanctified ; and made like the Angels to do the will of the Lord readilie, willinglie, and cheerefullie. As herbs and flowers breed wormes in them, yet those wormes at last will kill the hearbes and flowers : so sinne bred death in it selfe, but at last death will kill sinne. And as Sampson could not kill the Philistims, who were his greatest enimies, but by his owne death : no more can the righteous kil sin which is not their least enimie, but by their own death. At the first, death was ordained as a punishment for sinne, but now it is vsed as a meanes to stop the course of sin. *It was then said unto man,*  
*if thou sinne, thou shalt die the death : but now*

Maiore &  
 mirabiliore  
 gratia sal-  
 uatoris in  
 usus iusti-  
 tiae pena  
 peccati cō-  
 uersa est,  
 tunc enim  
 dictum est  
 homini, mo-  
 rieris si  
 peccaueris:  
 munc dici-  
 tur morere,  
 ne pecces,  
 &c. Au-  
 gust. cantic  
 des. 13. 4.  
 Epiphanius.  
 cont. heres.  
 Lib. 2. sect. 1.  
 heres. 64.  
 cont. Orig.

it is said, thou must die, leastt thou sinne: that  
 which the was to be feared, that men might not  
 sin, must now be suffered, leastt they should sinne.  
 Sinne hath taken such deepe roote in our  
 bodies, that it cannot be destroyed, vnlesse  
 the bodie be as it were quite plucked vp by  
 the roots: leastt any roots remaining, new  
 buds of sinne doe sprout from the same. If a  
 wild figgetree doe grow in the walles of a  
 faire temple, and spread the roots of it ala-  
 long ouer all the stones of the whole buil-  
 ding; it will not cease from springing, till  
 all be pulled downe: if the stones be pulled  
 downe, they may afterward bee set vp a  
 gaine in their owne places, and the temple  
 made as faire as euer it was: and so the fig-  
 tree may be pulled vp by the rootes & will  
 grow no more (this comparison haue the  
 learned vsed.) In the same manner, the  
 Lord a skilfull workeman, hauing made  
 man for his temple, there sprung sinne in  
 him like a wilde figtree, which was spread  
 wholie ouer all parts of man, and it could  
 not be destroyed, vntill the bodie was de-  
 stroyed by death: and God hauing destroy-  
 ed the bodie by death, that so hee might  
 quite roote out sin, will build it vp againe,  
 to be a new temple vnto him: yea mans bo-  
 die

die was in this respect like vnto a faire and beautifull picture of gold, which an enuious and ill disposed person doth so mangle and disigne, as that it cannot be brought vnto the same forme and beautie, vnlesse the owner doe melt it againe, and fashion it all a new.

3 Furthermore, it is some euill for the righteous to dwell among ill neighbours. It greatly greeueth them to see others commit sinne, and dishonour God. *Lot being* 2. Pet. 2. 8. *righteous, and dwelling among the Sodomites, in seeing & hearing their unlawfull deeds, vexed his righteous soule from day to day.* And *David said, Mine eyes gush out with riuers of water, because they keep not thy law.* And also. *psal. 119. 136.* *woe is me that I remaine in Meshech, and dwelle in the tents of Khaar.* Hee which is truelie grieved for sin in himselfe, wil also be grieved for sinne in others. Now the world is so fraught with sinners, that if a man would not keepe companie with fornicators, or with the couetous, or with extortioners, or with idolaters, then as *Paul saith, he must go out of the world.* Death therefore frees men from this euill, because it taketh them out of the world, and suffereth them not to beholde yther the sinnes which men commit

against God, or the euils which God doth bring vpon them : yea death doth carrie them into heauen to the holie angels and spirits of iust and perfect men, which sinne not at all, but fulfill the will of God in all perfection. They shall haue cause to reioyce for them, and not to be grieued at them.

There be also extraordinarie euils, from which the righteous are deliuered by death; and those are extraordinarie iudgements which the Lord bringeth vpon the people and countrie where they dwelt, for some late and grieuous sins. Thus was a young child of *Ieroboam* dealt withall. The Lord threatned to bring euill vpon the house of *Ieroboam*, and to sweepe off the remenant of his house, as a man sweepeth away dung til it be all gone. Yea the dogs should eate him of *Ieroboams* stocke that died in the Citie, and the toules of the aire should eate him that died in the field: yet that childe should die in his bed, and all Israel (as it is said) shall mourne for him: for he onlie of *Ieroboam* shall come to the graue, because in him there is found some goodnes toward the Lord God of Israel, in the house of *Ieroboam*. Thus also was good king *Iosiah* dealt withall. The Lord told him before hand, because thine heart melted,

1.King.14.  
13.

and

and thou hast humbled thy selfe, hast rent thy clothes and wept before mee: behold therefore 2.King.22.  
I will gather thee to thy fathers, and thou shalt <sup>20.</sup>  
be put in thy graue in peace, and thine eyes shall  
not see all the euill which I will bring vpon this  
place. And thus was *Luther* dealt withall (as  
some haue obserued) who was taken away  
in peace, not long before the Lord brought *Calvins com-  
ment upon Germanie, this place.*  
that miserabile calamitie vpon Germanie,  
which he had often foretold, would come  
vpon that people for the contempt of the  
Gospel. Who also desired that hee might be  
called out of the world, before he saw those  
grieuous punishments which hee greatly  
feared. Though this be no perpetuall law:  
for sometime the righteous perish in the  
common destruction among the wicked,  
as *Jonathan* did with *Saul* & other *Israelites* *Cyprian de-  
in battell against the Philistims. And in the mortal. sect.*  
Pestilence Christians haue dyed with the  
Infidels.

Sometime God spareth the wicked for  
the righteous mens sake which liue a-  
mong them. The Lord promised *Abraham*,  
that if he could finde ten righteous men <sup>in</sup>  
*Sodome*, hee would not destroy the citie for <sup>Gen. 18.32.</sup>  
thole tennes sake. And *Iob* sayd, *The inno-  
cent shall deliuer the yland, and it shall be pre-<sup>Iob. 22.30.</sup>*

Serued by the purenes of his hands. Yea wheate

Mat. 13.30. and tares must grow together till the har-  
vest, that is, good and bad must liue toge-  
ther in the world, vntily end of the world.

39. Yet oftentimes God pluckes his children  
out of fire, which shall consume the wicked; and prouides a place of safety for them  
in heaven, before he powre forth his judge-  
ments vpon the earth.

Gen. 19.23. Lot was commaun-  
ded to make haste vnto the citie of Zoar to  
sau him there, because the Lord could doe  
nothing vnto Sodom, till hee was come thither.

And when the Lord would destroy  
Ierusalem for the abominations com-  
mitted in it, he shewed to the Prophet in a vi-  
sion the destroyers, comming forth with  
their weapoſ to destroy: yet they must not  
touch any, vntill they were all marked in  
their fore heads, which mourned for all the  
abominations done in the midſt of it.

Ezech. 9.4. And the destroying Angels must not hurt the  
earth, neither the ſea, nor the trees, till the  
ſeruants of God were ſealed in their foreheads.  
As the righteous are carefull to ſerue the  
Lord; ſo is he carefull to preſerue them.  
As they haue not bin partakers with the  
common ſort in the practiſe of ſin, ſo ſhall  
they not bee partakers with them in ſuffe-

Reuel. 7.3.

ring punishment. He takes them from among the wicked, and then executeth his judgements vpon the wicked alone. The *Egyptians* did vse to gather their corne out of the fields, and laid it vp in their barnes, and then caused the *Israelites* to gather the *Exod. 5.* stubble to make bricke withall ; and in some Countreys, Farmers first carry the corne into their barnes, and then burne the stubble in the field where it growes : to the Lord first gathereth the righteous into the kingdome of heauen, and then consumeth the wicked on the earth. *It is farre from the judge of all the world to slay the righteous with the wicked.* *Gen. 18.25.*

1. In this respect those which suruiue the righteous haue iust cause to feare some present euils, and labour by vnfained repentence, if it be possible, to preuēt them. Their death is a plaine prognostication of soone euils to come, and shoulde be as a trumpet to awaken others out of the sleepe of sinne. Many of the wicked reioyce when the godly are taken away frō them: they loue their roomes better then their company : they hated them and their profession in their life time, because, as they say, *they are not for our profit, and they are contrary to our doings:*

Wisd. 2.12. ings: they checke vs for offending against the  
15. law: it grieneth vs to looke vpon them: for  
their lynes are not like other men; and there-  
fore at their death they are glad that they  
are rid of them: when indeede they have  
greater cause to howle and weepe for the  
miseries that shall come vpon them. The  
righteous need not to imitate the vngodly

Joseph. an-  
siquit li. 17.  
cap 9. de  
bell. Indaico  
lib. 1. 21.

& thinking that his death would be a great  
joy to many, shut vp in prison some noble  
men of euery towne: and required his sister  
*Salome*, & her husband *Alexa*, that so soone  
as he was dead, they should kil those noble  
men, and then all *Iudea* would lament his  
death. The Lord himselfe doth often make  
the death of the righteous to be lamented,  
by sending of extraordinary iudgements  
immediatly after their death. When *Noah*  
enters into the Arke, the world is drowned  
with the floud: when *Lot* departs out of *So-  
dome*, it is burnt with fire.

2 In this respect also y<sup>e</sup> righteous haue no  
cause to feare death, but rather to desire it:  
for what is it but an ending of some trou-  
bles, and a preuenting of others? They may  
with *Paule* desire to be loosed and to be with  
*Christ*, which is best of all. It is true which

Phil. 1. 23.

*Salomon*

Salomon saith, That the day of a mans death is better then the day of his birth. For the day of a godly mans birth is the beginning of his misery; but the day of his death, is the end of his misery. Indeede the day of a wicked mans death is the most wofull day that euer befell him; for hee is not taken away from the euill to come, but he is taken vnto euill, to be tormented in hell for euermore. And therefore he feares death as much, as a malefactour feareth a Sergeant that commeth to carry him to prisō, where he is like to abide till the day of execution. That is true in them which the Diuell layd. *Skyn for skin, and all that euer a man hath, will be gine for his life.* And as the Gibeonites were content rather to bee bondmen, and hewers of wood, and drawers of water, then to be killed by the *Israelites* as other nations were: So they had rather indure any kinde of misery then to die as others doe, because they feare a worse estate after death, and therefore must bee pulled from the earth with as great violence, as *Joab* was pulled from the hornes of the altar, vnto which he had fled as to a place of refuge. But the godly knowing what an happy exchange they make by death, they desire to dye to soone as it pleaseth

*1. King. 2. 28*

pleaseth the Lord. Indeede none ought for the ending of present calamities, or preventing of future miseries, to shorten their own dayes, as *Saul* did by falling on his owne sword : nor yet for the present enioying of eternal happines, procure their own death; as *Cleombrotus* did, who reading *Plato* his booke of the immortalitie of the soule, cast himself headlong from a wal, that he might change this life for a better. He onely who gaue life, must take it away : and the Lord may say to such, *I will receive no soules, which against my will haue gone out of the body : the Philosophers which died so, were martyrs of foolish philosophie.* Yet seeing that death treeth the righteous from present and future miseries, they may be most willing to dye, so soone as the Lord calleth for them : and when death approacheth, may say with *Si-  
meon*: *Lord now lettest thou thy servant depart in peace.*

3 Lastly, in this respect we must learne not to mourne immoderately for the death of the righteous. Though we received great comfort, and enioyed some benefit by them while they were aliue: yet seeing that death is an aduantage vnto them, we should be content patiently to beare our owne losse,

in

*Augusti de**Christi Dei.**lib. 1. ca. 22.**Nullam animam rei-  
picio, quae me  
noleme sepa-  
ratur a cor-  
pore.**Tales stulta  
philosophia  
habeat mar-  
tyres.**Hieron. ad  
Marcell.**Luk. 3. 29.*

in respect of their great gaine. If two friends should lye in prisyon together, or should dwell together in a strange countrey, where both of them were hardly vied, were many wayes iniured, endured great want, and sustainted much miserie : though they loued one another dearely, and the one were an helpe and comfort to the other ; yet if the one should be taken from the other, and brought to his chieffest friends, and among them be not onely freed from all such miseries as before he had endured, but also be aduanced to great preferment ; will the other which is left behind him, be discontented at it ? Will he not rather wish himselfe to be there with him in the like case ; then desire, that either he had stayed with him, or might returne againe ? This our life is as a prison, or straunge countrey, in which we indure great miserie, and may euery day looke for more : if therefore our dearest friends be taken from vs, freed from these miseries, and aduanced to great glorie with Christ and his Saints in the kingdome of heauen ; we haue no cause to wish that either they had stayed longer with vs, or might returne againe vnto vs ; but rather desire that we might quickly go vnto them,

to

to be glorified in like sorte. Though we may thinke that they dyed too soone for vs, yet they dyed not too soone for them selues: for the sooner they come to rest and happines, the better it is for them. Their condition is farre better then ours, for they are freed from misery; we are reserved for further misery: they are already arrived at the hauen of eternall rest: and we are stil testid on the sea of this world, with troublesome waues, and dangerous tempests: they haue ended their iourney with lesser trauaile, and making a shorter cut: and wee are yet trauailing with wearisomenesse in our iourney. If any one of them could speake after their death, he would say vnto those which weep for him, as Christ sayd to the daughters of Jerusalem: *Weep not for me, but weep for your selues, and for your children*; because of the dangerous dayes which shall entue: Or as Christ said vnto his disciples, *If ye loued me, ye would verily rejoyce, because I go vnto the*

*John.14.28. Father.*

But if examples do moue any thing at al, I may apply al that hath bin spoken to our present occasion. A righteous woman is perished: a mercifull woman is taken away: let vs lay it to our hearts, and consider that *she is taken*

*Greg. Na-  
zian. funer.  
paix.*

*Luke.23.28*

*John.14.28*

taken away from euill. I am fully perswaded that she is deliuered from ordinary euils: and it may be her death hath in her self prevented some extraordinarie iudgements which remaine for vs that are left behinde. Sin is now so rife and ripe among vs, that we may iustly feare some strange future euils: God graunt, that as she hath preuented them by her death, so we may preuent them by our vnfained repentance.

I know that she, being receiued into the society of the Saincts in heauen, neither careth for, nor seeketh mans praises: she neither needeth our prayers, nor yet our prayses: if she desire any thing, it is our imitation. Yet to praise y dead, is a thing lawfull in it self, and profitable vnto the liuing. If it had not bin a thing lawfull, neither *David* would so highly haue commended *Jonathan* for his fervent and constant loue, 2. *Sam.* 1. 26. neither would the holy Ghost haue commended king *Josiah* for his integrity aboue all others, 2. *Chro.* 35. 23. Neither would the author to the *Hebreys* haue so greatly prai- sed the Patriarchs and Prophets for their excellent works of faith. Neither would Christ haue commaunded, *that wheresoever the Gospell should be preached throughout all the*

*Illa quidem  
anima in so-  
cietatem re-  
cepta fidelis-  
um atque  
castarum,  
laudes nec  
curat, nec  
querit hu-  
manas, im-  
passionem  
sanctam  
querit.  
August.  
Epist. 125.  
ad Cornel.*

*Heb. 11.*

Math. 26.  
13.

the world, that which the woman had done in anointing him, should be spoken of, for a memoriall of her. God would not haue the vertuous deedes, and holy examples of the righteous to bee buried with them, but to bee kept in remembrance, for the imitation of others. Christ commended some while they were aliue, as the *Centurion* for the greatnes of his faith, *Math. 8.* *John Baptist* for his constancie, his sobrietie in his apparell, and the dignitie of his office, *Math. 11.* May we not then praise the dead? For we may best commend saylers whē they arriuē at the hauen, and souldiers when they haue gotten the victorie. These praises may profit the living: they may comfort the friends of the deceased, assuring them of their happy exchange by death. And for this caule the Fathers in their consolatorie letters written to them which lost their friends, haue inserted large praises of them: they may stirre vp others to praise the Lord for them, and likewise prouoke thē to follow their good example. As fire, whē it is raked into, wil cast forth some heate and light; and precious oyntment if it be stirred, wil cast forth a sweete sotel to thē which be neere: so ȳ praises of Saints departed being mentioned, will yeeld some comfort

Basil. serm.  
in Gord.  
Martyr.

fort and profit to those which heare them.

I may the more boldly speake somewhat of this godly Gentlewoman, whose soule (I doubt not) God hatl taken vnto himselfe, and whose body is now to bee committed vnto the earth, because I knew both the course of her life, and the manner of her death. It pleased God betime to season the vessell of her heart with heauenly liquor, whereof it did alwayes tast afterward : good seede was sowne in her soule at the beginning, which budded and brought forth good fruite vnto the ende. She was by nature very humble and lowly, not disdaining any: very louing and kind, shewing courtesie to all : very meeke, and milde, in forbearing euery one ; so as they which did daylie conuerse with her, could neuer see her angrie : and hereby she got the loue of all. For matters of religion few went before her. She gaue her selfe much to reading : as *Paula* did traine vp her maides to read, and learne euery day some thing in the Scriptures ; so did she accustome her selfe to reade euery day eight chapters in the bible: and would not suffer any occasion to hinder her in that taske : yea and moreover at conuenient leasure would reade o-

*Scripturis  
sanctis quo-  
tidie aliquid  
discere.*

*Hieron. Epi-  
taph. Paule  
ad Ennoch.*

uer other godly booke for her further instruction. She was also much giuen to prayer: for besides that shee would both morning and euening ioyne in prayer with the family, she was espyed to seeke out solitary places for priuate prayer and meditation. She did most dutifullly frequent the publick exercises in the Church: had a speciall care to sanctifie the Sabbath; and was greatly grieved, if shee might not heare one or two Sermons on that day. Although she dwelt farre from the Church, yet would she never be absent, if shee were able either to goe or ride. Yea she might be found in the Church when others which dwelt neerer, and were able to haue come, might haue bin found in their houses, or visit places for that time. By these meanes shee did greatly increase in know ledge, not being like those women  
*2.Tim.3.7. which are euer learning, but are neuer able to come to the knowledge of the truth.* But rather  
*Ps.119.100 like David, who understande more then the ancient.*

She had a very tender conscience, and would often weepe not only for her owne sins, but also for the sins of others; especiallly if she espied a fault in those which were neare vnto her, & whom she loued dearly.

In

In her sickness, I knew she  
had a dangerous conflict, yet a ioyfull con-  
quest. Not long after the beginning of her  
sicknes, being a weeke before her death, I  
comming to visit her, found her some what  
troubled in conscience; the enemy had then  
begun to assault her: but within a while,  
by conference with me and others and also  
by prayer, she was comforted. But after our  
departure, the enemy did more strongly &  
strangely assault her againe, as might ap-  
peare to them which were present: for she  
neither would, nor yet could conceale it.

Though I was not present at this conflict,  
yet was I present at the conquest. I com-  
ming to her the day before her death, found  
her exceedingly rauished with the ioyes of  
heauen, prayning God most chearefully for  
his great mercies, and wonderfull works of  
God toward her, repeating many vertes of  
the Psalmes, and other places of Scripture,  
to expresse the worke of the Lord vnto her,  
and to let forth her thankfulnes vnto him.  
She said, *the path was smooth, and strowed with*  
*flowers where she did tredde, that she was as it*  
*were in Paradice, and felt a sweete smell, as in*  
*the garden of Eden: that the ioyes which she*  
*felt were wonderfull, wonderfull!* repeating that  
word oftentimes together. I cannot rehearle

the least part of those heauenly speeches which then shew vttered. She often desired others to pray and to praise God for her: and when I had once ended prayer, within a while after she would desire me to pray againe. The next morning which was the day of her death, I saw her continue in the like sort, though not able by reason of her weakenes, to speake so much: she then desired our prayers againe for her, and when prayer was ended, and I gone out of the house toward the Church, she caused mee to bee called backe, to pray once againe with her; and whē I departed, wished some faithifull Minister to help me, and thus continued in godly speeches and prayers vntill her last end. This was the manner of her death.

I haue heard that some speake very vncharitably of her, by reason of her temptation, and thereupon mutter much against religion it selfe: but such should remember that which I haue spoken before, that the Deuill most assaulteth them which be most godly, thinking to hinder all religion, if he may preuaile with such: \* and if you yet doubt of this point, I could shew the testimony of the best learned to approue it. And in temptation

\* *Origen. in Num. ho. 27 Hieron. ad Enstoch. de cunctis. virginis.* \* *August. de temp. serm. 85. Chrysost. 13. serm. 79.*

tation the best may quale, to shew how *Chrysost. ad  
weake wee are, and to keepe vs from pre-  
sumption. Yet seeing that as Jacob spake of  
the tribe of Gad, An host of men shall over-  
come him, yet he shall overcome in the end: so*

*pop. Anti-  
och. hom. 1.  
& hom. 30.  
in Genes.*

*it came to passe in her; her enemie for a  
while seemed to preuaile, but in the end  
was troden downe vnder her feete. Wee  
should rather praise God for the victory,  
then speake euill of her for the combate:  
& feare least he who tempted her so strōgly  
will also tempt vs; and therefore let vs put  
vpon vs armour of prooфе, that we may be  
able to stand in the day of tryall. I pray  
God, that those which speake euill of her  
death, doe not die worse then shee did.*

*part. 2.  
adm. 29.  
Epist. lib. 7.  
cap. 53.  
& lib. 10.  
cap. 38.  
Gen 49.19.*

Howsoeuer it was, I will say with *Paul* Who  
art thou that iudgest another mans seruant: he  
standeth or falleth to his owne maister. I hope  
she resteth with the Lord, and therefore let  
ill tongues rest, and speake no more against  
her. Although her mother haue lost a duti-  
full childe: her husband a chast, a louing  
and discreet wife: her brethren, a deare and  
kind sister: her nighbours, a peaceable  
and courteous neighbour: her friends, a  
religious kinswoman: her familiar acquain-  
tance, a vertuous companion: the poore,

a charitable relieuer : and I my selfe, one of my best hearers. Yet I will say to all, as

Non mæremus quod  
talem amissimus, sed  
gratias agimus, quod  
salem habuimus, imo  
habemus.  
Deo enim  
vivunt omnia &c.  
Hieron. ad  
Eustoch.  
epitaph.  
Paulæ.

Hierom did to *Eustochium* concerning her mother *Paula*: Let vs not mourne because we haue lost such a one, but let vs rather gine thankes, that we haue had such a one ; yea rather that we still haue such a one ; for all lime unto God : and whosoever returneth unto the Lord, is reckoned in the number of the familie. Let vs learne to imitate those good things which were in her : let vs be stirred vp by her death both to consider the vncertaintie of our owne liues, and also to prepare our selues for our last end : that it may be the beginning of our euerlasting glory.

The Lord God graunt that every  
one of vs may doe it.

Amen.

FINIS.



THE SOVLES  
SOLACE AGAINST  
SORROW.

*A funerall Sermon preached  
at Childwall Church in Lanca-  
shire, at the buriall of Mistris Katherin  
Brettergh, the third of June 1601.  
in the afternoone of the  
same day.*

By W. L B Y G H Bachelor of Diuinitie  
and Pastor of Standish.

PSALME 126.5.6.

5 They that sowe in teares, shall reape in ioy.  
6 They went weeping, and caried precious  
seede: but they shall returne with ioy, and bring  
thei sheaues.



LONDON  
Imprinted by Felix Kyngston.  
1602.

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# To the reuerend man of God, and faithfull Preacher, M.

William Leygh, Bachelor of Divinity, and  
Pastor of Standish in Lancashire: William

Brettergh wisheth increase of all good graces,  
for the gathering of Gods Saints, and buil-  
ding vp of his Church, and for his  
owne everlasting saluation  
in Iesus Christ.

**G**ood Sir, after I had read with com-  
fort, that which I gayned from you  
with much intreay, I meane a copie  
of your Sermon, preached at my  
wifes Funerall; I was so ful and pregnant of the  
birth, that I could beare no longer, but must  
needs bring foorth the same, and lay it in the lap  
of Gods children: which how euer I use it in the  
nursing, was from your selfe a perfest birth.  
Happily you will deems I do you wrong, to publish  
the same, without your futher warrantie:  
indeede you may and my selfe should thinke  
none other; but that fearing upon a second  
intreay you might either perswade me in your  
lone, or ouer-awe me by your authority, to de-  
sist from printing the same: I haue thought  
good rather to venture upon all earthly replies,  
then to hazard the want of so heauenly a solace.

## The Epistle.

Good sir pardon my boldnes, for and if you would  
give me your house full of gold, I cannot keepe  
in, what God will bane out: nor can I bee silent  
where God will speake: The best is, I lacke no  
priuiledge: The Lord hath givien good successe:  
The Examiner full allowance: The Learned  
good appronall: And my conscience is cleare  
within: I doe it neither to your praise, or my  
own, but with a single heart to set out the Lords  
glory. And for the wantonnes of the world, the  
iniquitie of the time, and the multitude of ma-  
licious wresters, of whom you speake; let them  
alone, whilst they but pine themselves in  
feeding upon our best things. The Lord  
givie you grace, countenance, and  
continuance in the blessed  
worke of the Ministry,  
for his Sions  
sake.

London this 20. of Nouember 1601.

Your assured in Christ Iesus,

William Brettergh.



## The Soules Solace against Sorrow.

ISAIAH. 57. 2.

*Peace shall come: they shall rest in their beds,  
euerie one that walketh before him.*

**I**T was the preparation & day before the Saboath, when *Joseph* of *Arimathea*, with *Nichodemus* and *42.* the women that came from *Galile*; begg'd of *Pilate* the bodie of *Jesus*; wrapt it in fin-  
don; imbalm'd it with splices; buried it; and so gaue him the lait dutie of eternall obse-  
quie.

As that was honourable in *Christ* the head; so is it not dishonourable in vs his members. And for that I hold this day, you haue done well, who haue followed the hearse of this our deare sister, to giue her the last honour of buriall; though laft (*Isay*) yet

yet not the least of Christian duties. All which on your behalves (blessed preacher, and blessed people) how readily and religi- ouſſe bath beeene performed, I rather ioy to feele in my heart, then can finde the way to expreſſe with my tongue: howbeit in lieu of my vnfained loue to her that reſteſt now in peace; as also of you my deare bre- thren, who yet a while muſt indure the warres of this wofull world; giue me leaue in reſpeſt of both, to charge my ſelue with a dutie more particular, & more abounding.

Mark.16.1. For as the *Maries* could not bee ſatiſhied with al that was done by *Joseph* and *Nicho- demus* for their maister *Christ*, vnlleſſe their poore balme went withal: ſo can I not con- tent my ſelf with al you haue done (though moſt ſufficient) vnlleſſe I bring ſome ſindon of mine owne, and buy ſome balme to be- ſtow vpon this Saint.

As loue is full of labour; ſo it ſpareth no cost; and for that I ſay with *David*, *I will not offer burnt offerings unto the Lord my God, of that which cost me nothing*: ſo then being ca- ſtled vnto this place, by him who may com- maund me much, for that his prale is in the Gospell (I meane the ſaddeſt Saint in all the asſembly) I did not conſult with flesh and blood,

2. Sam.24.  
24.

blood, but haue as you may see, most wil-  
linglie obeyed the heauenlie call.

Desirous by my best endeouours, & sweet-  
est balme, to comfort the living, by com-  
mending the dead: so did *Isaiah* in this  
place, as you haue heard from the former  
Angell, who tooke the commination to  
himselfe, out of the verse going before,  
of Gods peremptorie summons of all by  
death; iust, and vniust; righteous, and vn-  
righteous; faithfull, and faithles; and hath  
left the consolation for me, thereby to raise  
you vp from deepe despaire, and put you  
in a place of peace, lay you in a bed of rest.  
with the Saint that gone is, and all such as  
*walke before the Lord.*

That all must die, as hath bin told you,  
there is no remedie; for wee come by the  
wombe, and goe by the graue; and ere you  
come to the sweet running waters of *Shilo*,  
that runneth softlie, you must passe the tur-  
bulent waters of *Jordan*, that goe roughlie. Isai. 3.6. Ier. 12.5.  
Death is the Lady and Empresse of all the  
world, her feasure is without surrender, and  
from her sentence there is no apple.

It is not the maiestic of the Prince, or ho-  
lines of the Priest; streng: h of bodie, feature  
of face, learning, riches, or any such secular  
regard,

regard can please against death, or priuledge any person against the graue: nay I say more, be thy dayes never so few, or thy yeeres never so full: count with *Adam*, and tell with *Methusalem* 969. yeares truelie told; yet die thou must: be they many, or be they few, all is one; yeeres are no priuledge against the graue.

Gen.5.27.

For the generall then I thus conclude,  
Heb.9.27. *statutum est omnibus semel mori.* The decree  
Dan.5.5. & is out, all must die: *Balthashars embleme* is

25. vpon euerie wall: vnd his imprese is vpon  
allflesh, *Mene, Mene, Tekel Vparsin.* *Nu-*  
*merauit, appendit, diniicit.* God hath numbred  
thy dayes: he hath laid thee vpon the bal-  
lance, & thou art found wanting; thy king-  
dome is diuided, and giuen to the *Medes*,  
and *Persians*.

Job.17.13.  
14.

Say Princes, say Pesants, say all, corrup-  
tion thou art my father, rottennes thou art  
my mother, wormes and vermine yee are  
my sisters, yee are my brethren; say graue,  
thou art my bed; sheet, thou art my shrine;  
earth, thou art my couer; greene grasse, thou  
art my carpet; death deuaund thy due, and  
thou gathering host *Dan*, come last, sweepe  
all away.

Iesus.6.9.  
Numb.10.  
25.

And now my brethren that all is gone, where

where is the remaine of our religious hope?  
*spes in olla: nay spes in urna.* There is hope  
in the graue: to faith *Isaiah* the sonne of *A-*  
*mos*, in this place, of all the Prophets most  
Euangelical, and of al the Euangelists most  
Propheticall.

In which Scripture, for the better carry-  
ing away of the whole, you may obserue  
these special points. First, gladsome tydings  
from heauen, and what it is: *peace to the Diuision*.  
*soule, and rest to the body.* Secondly, glad-  
some tidings from heauen, and to whom it  
is: *to all such as walke before him.* Euerie  
word if you weigh well, truely Euange-  
licall; I meane good newes from a farre  
coutrie; gladsome tidings of heauenly  
things.

What more acceptable then the welles  
of sweete water to a thirstie soule? what  
more pleasing then to heare of peace, in the  
time of warre? what so to be desired in this  
moyling world, as after toyle to heare of  
rest? And what so comfortable to check  
all miserie; as to heare of mercie? And fully  
to be assured, that in the middest of death,  
we are in life, and that *peace shall come*.

This impression of immortalitie, and as-  
sured hope of deliuerance, from daunger,  
death,

death and miserie, hath euer possessed the hearts of Gods Saints, and beene as it were, *Eccles. 12. 11.* *an ale* of the sanctuarie, to keepe them in life, and fasten them to a further hope of future perfection. Thus *peace shall come.*

*Job* in the plea of all his miseries (as hee thought) endles, easelis, and remediles, to the weake and tillie eye of flesh and blood; yet vpon a better suruey, with the single eye of faith, helde by this verie hope, and none other: *Peace shall come.*

*Job. 19. 8. 9.* For when hee had grieuouslie complai-  
*10. 11. 12.* ned, that the Lord had hedged vp his waies  
*13. 14. 15.* that hee could not passe, and set darkensse  
 &c. in his paths; when hee had spoiled him of his honour, and taken the Diadem from his head; when he had destroyed him on euerie side, and remoued his hope like a tree; when his armies of afflictions came together, made their way vpon him, and camped about his tabernacle; when his brethren were remoued farre from him, and his acquaintance were strangers vnto him; when his neighbours had forsaken him, and his familiars had forgotten him; when his housshould seruants both men & maides, tooke him for a straunger, and would not answere him, though hee prayed them with his

his mouth ; when his breath was straunge vnto his wife, though he besought her too, for the childrens sake of his owne bodie ; when the wicked despised him, his secret friends abhorred him, and those whom he loued, were turned against him : finallie, when beside these great losses, and most cruel vnkindnesse, he wastucht in his own person, so as his bone claued to his flesh, and he onlie escaped with the skin of his teeth ; yet in all these dolours, thus he demurred, *Peace shall come* : though in different words, yet in equall sense, hee made it the issue of all his maladies. *Scio quod redemptor meus vinit.* I know that my redeemer liueth, and hee shall stand last on the earth : and though after my skin, wormes destroy this bodie, yet shall I see God in my flesh, peace shall come. Oh that these wordes were now written ! Oh that they were written ; euuen in a booke, & grauen with an iron pen, in lead, or in stone for euer, to the solace of al distressed Saints. *I know that my Redeemer liueth, & that peace shall come.*

*Dauid, euuen distressed Dauid, anchored vpon this hold, when tostled vpon the seas of worldlie woes, he felte the froth and furie 1.Sa.17.11  
of Saules rage ; and Doegs despite ; the re- 1.Sam.22.  
bellion 9.12.*

2. Sam. 15. bellion and incest of his owne children ; besides  
 1. King. 1. 5. the horror of his proper sinnes, which night  
 2. Sam. 13. 1. by night caused him to water his couch with  
 Psal. 6. 6. teares : all these surges had sunke his soule,  
 had not his eyes been fixed vpon this promontorie bona spei, *Peace shall come* : which  
 vndoubtedly he felt in his heart, when he  
 spake with his mouth, and laid to the solace  
 of his shrinking soule. *I should vitterly have*  
*fainted, but that I beleueed verely to see the*  
*goodnes of the Lord in the land of the living :*  
*O tarrise then the Lords pleasure, be strong, and*  
*be shall comfort thy heart.*

Paul is powerfull in this kinde of pleading, and if you marke it well, in the course  
 of all his Epistles, you shall finde, that euer  
 as afflictions were multiplied, his joyes  
 Phil. 1. 21. were increased. *Death was to him an aduantage :* *dissolution was his desire :* and to be with  
 Christ was best of all : *Peace shall come*, was  
 his plea against all the issues of death and  
 doome.

When in labours more abundant, in  
 stripes aboue measure, in prison more plen-  
 tiously, in death often ; when of the Iewes  
 fift times he had receiued fortie stripes saue  
 one ; when thrise beaten with roddes, once  
 stoned, thrise hee had suffered shipwracke,  
 and

and beeene in the deepe sea both night and day; when in tourneyngs often, in perils of water, in perils of robbers, in perils of his owne nation, in perils among the gentiles, in perils in the citie, in perils in the wildernes, in perils in the sea, in perils among false brethren, in wearines and painefullnes, in watchings often, in hunger and thirst, in fasting often, in cold and nakednes: and to conclude, when beside the things that were outward, hee was combred daylie, and had the care of all the Churches; yet here was his hold, and to this hope was hee fastned,

Rom. 8.18.

I account that the afflictions of this present time, are not worthie of the glorie which shall be shewed vnto vs. Therefore we faint not (saith the blessed Apostle vpon the like plea) but though our outward man perish, yet the inward man is renewed daylie; for our light afflictions which is but for a moment, causeth unto vs a farre more excellent and eternall waight of glorie: while we looke not on the things which are seene, but on the things which are not seeno: for the things which are seene, are temporall, but the things which are not seene, are eternall. Peace shall come.

2. Cor. 4.16.  
17, 18.

Paul, Paul, this issue of life and soule-solace; his heauenlie hold, and spirituall rauisement,

H uisement,

wifhment hath made thee to forget all that  
*Phil.3.13.* is behinf, and to hold hard vnto that marke  
*14.* which is before, even *Jesus Christ*, the au-  
 thour and finisher of thy faith. Here in  
*Col.3.3.4.* grace, thy life was hid in *Christ*, and for that  
 now in glorie it doth appeare in *Christ*:  
*1.Cor.10.11* happie place, happie *Paul*, happie shrine,  
*Heb.12.1.2.* happie Saint, so to bee blessed both in life,  
 and death: & woe vnto vs, ypon whom the  
 ends of this world are come, if being com-  
 passed with so great a cloud of witnessses, wee do  
 not cast away euerie thing that presseth downe,  
 and the sinne that hangeth so fast, ouer running  
 with patience the race that is set before vs, and  
 looking vnto *Jesus* the authour and finisher of  
 our fauour: who for the ioy that was set before  
 him, endured the crosse, and despised the shame,  
 and is set at the right hand of the throne of  
 God.

*2. VI of all  
 wants.*

*Ephes.4.17.  
 18.19.  
 Passion of  
 mortalitie.*

And here me thinks, vpon the sense and  
 sight of sin, which swarmeth euerie where,  
 to the subuersion of states, and destru-  
 ction of loules: I finde no cause of such so  
 great excesse, as that with men, there is no  
 passion of their mortalitie: there is no im-  
 presssion of their eternitie. For and if there  
 were, assuredlie then *oderunt peccare ioni  
 virtutis amore, oderunt peccare mali for  
 midre*.

no pena. The good, they would not subscribe; <sup>1 Cor. 10. 12.</sup> loue of vertue, and the euill they durst not sinne for feare of punishment. Did the sin-  
ner but think of this, that *Tophet* is prepa- <sup>Isai. 30. 33.</sup>  
red of old, and that euon for the mightie as  
well as the meane; it is prepared. That the  
gulfe therent is deepe & large, and the burn-  
ing is fire & much wood, with the breath  
of the Lord, like a riuier of bruntstone, still  
to kindle it: I say, had hee but a passing of  
these things, little do I doubt, but his heart  
would fall, his soule would shrinke, and he  
would leauue sinne for feare of punishment.

To passe ouer a due regard of these  
things, and to come to the tenth of our last  
time, and carelesse dayes, pittifullie spent <sup>1. Pet. 4. 3.</sup>  
and wasted in wofull securitie. Did we but  
affoord our loules though extraordinarie,  
yet any the least meditation of the short-  
nes of our life; more brittle then glasse; more  
light then smoke; more swifte then winde.  
2. Of the day of our death; sure in the end,  
vnsure in the time, and bitter when it com-  
meth. 3. Did we but with feare foresee, <sup>Reuel. 6. 17.</sup>  
*et cetera* <sup>Act. 17. 31.</sup> *Deum agnitionis*, a day and a God of re-  
venge, by a iudge; infallible for his wise-  
dom; inflexible for his iustice; infugable  
for his power; when to cal vpon the mount-

*Luke. 23.30* taines, cadire, cadite, fall vpon vs, fall vpon vs, will be too late. 4. And finallie to close with hell, to the horrour of all hellish hearts: *Ysa. 66.24.* could we but feele in heart and semblance, the intolerable paines of hell, endles, easelles and remediles in the damned; would much abate the heate of our sinning, strike it in the blade, breake it in the head, and kill it at the heart.

*Zam. 5.16.* But alas, and woe vnto vs, that euer wee liued to see such excessie of sinning with all states, in all securitie. *Zeph. 1.12.* *Isa. 22.12.* *33.* *Imminet mors, iudicium dei, infernus, omnium horrenda: et quasi nihil ad nos. ridens, iudicamus, peccatiq; peccatis adiicimus.* Death is at our doores; iudgement is ouer our heads; hell is at hand; all horrible: and yee without horror we laugh, we leape, we daunce, *Amos. 6.4.* we play, we lie vpon beds of morie, and stretch our selues to the full of our follie: we eat the lambs of the flocke, and the calves out of the stall; we sing to the sound of the violl vaine delights: and we invent to our selues instruments of musike like David: as hee to the service and honour of his God, so we to please our vnsanctified affections, and extravagant lusts. But good Lord how long? how long *Reuel. 6.10.* without measure shall wee prouoke thy

maic-

maiestie? How long without repentance shall we behold our miserie? How long without compassion shall we looke vpon *him whom wee haue pierced*? *how long* by swearing, and lying, and killing, and stealing, and whoring, shall sinne breake out, and blood touch blood? Oh Lord thou knowest. *Pedibus timer addidit alas.* feare forceth flight. Oh set thy feare Lord before our face, so settle it in our hearts, as henceforth wee doe no more consult with flesh and blood, but readilie obey thy heauenlie call, by flight from sinne, for feare of iudgement.

*Zech. 12. 10.**Hof. 4. 1. 3.**Gal. 1. 16.**AG. 26. 19.*

2. Asfor the second cause of our excessive sinning, to wit, the insensibilitie of peace to come, of future rest, of heauenlie being, *Impression of eternitie.* passions of our ioy, and impressions of our eternitie; I say the want is wofull, but the feeling is of force to beate backe Satan, with all his retinue, either of sinne, death, *2. Cor. 12. 2.* hell or dooine. It made *Paulo* to forget not only sinne, but himselfe to, and say whether *in the badie, or out of the bodie, I cannot tell,* God be knowen; but *I feele things that are un-  
ueterable.* It made the *Disciples* in the trans-*figuration vpon the mounte* to translate *Mar. 17. 4.* their thoughts from mortall mould, & lay,

in felte and feeling of that heauenlie be-  
ing, Bonum est esse hic. It is good Lord for us  
to be here, let vs make tabernacles. It made  
Simeon say with solace, whē hating layd in  
his heart, what hee lapt in his armes; euen  
weet Christ, the rauishment of his soule:  
Luk.2.29. *Lord now lettest thou thy seruant depart in  
peace according to thy word: mine eyes have  
seen thy salvation. I feare no sinne; I dread  
no death; I haue laved enough, I haue my  
life; I haue longed enough, I haue my loue.  
I haue seene enough, I haue my light; I haue  
serued enough, I haue my Saint; I haue for-  
royed enough, I haue my ioy:weet Babe,  
let this Psalme serue for a lullabie to thee,  
and a funerall for mee: Oh sleepe in my  
armes, and let me sleepe in thy peace.*

Luk.2.25. And here out of Simeon would I raise a  
doctrine. Simeon had it by revelation from  
God, that hee shoulde not taste of death till  
hee had seene the Lords Christ; nor doe I  
think, but that God in like lenitie, doth  
and will deale with al his Saints, and never  
suffer the good and righteous to depart out  
of this world comfortles. Moses saw the

Num.27.12 land of promise before he died. Aaron

Num.26.18 saw his sonne Eleazar in his roome before  
1.King.1.30 he died. David saw Salomon his successor

ere he died. *Ezekias* saw his house in order <sup>2. King. 20.</sup>  
 ere he died. *Christ* was glorified vpon the <sup>1.</sup>  
 holy mount ere he dyed. *Stephen* saw y<sup>g</sup> glo- <sup>Math. 17.</sup>  
 rie of God, and *Iesus* standing at the right <sup>Act. 7. 55.</sup>  
 had ere he died. And *Simeons* sight of *Christ*  
 ere he died shall be to me, and I hope to all  
 the Elect of God, an assured symboll or sa-  
 crament of the certaintie of our saluation  
 by faith, in and by the sight of our sweet Sa-  
 viour, whom wee shall behold in soule and  
 spirit, ere we leaue this life. *Amor transit in*  
*amatum*; *nec finit amantem esse sui ipsius, sed*  
*amati.* *Loue doth symbolize*, and the minde is  
 not where it liues, but where it loues. *Ter-*  
*ram diligis, terra es: aurum diligis, aurum es.*  
*Denum diligis, non andeo dicere Deus es: audi* <sup>Psal. 82. 6.</sup>  
*tamen scripturam dicentem, an non ego dixi,*  
*quod dixi tibi?* Dost thou loue earth? thou  
 art earth. Dost thou loue gold? thou art  
 gold. Dost thou loue God? (I dare not say  
 thou art God) yet heare the Scriptures spea-  
 king, haue not I said ye are Gods? As and  
 if the authour should say, out of the fa-  
 miliaritie we haue with God, wee are made  
 partakers of the diuine nature, according  
 as his diuine power hath given unto vs, all  
 things that pertaine unto life and godlinesse,  
 thorough the knowledge of him that hath

<sup>16</sup>  
<sup>2. Pet. 1. 3.</sup>

called vs unto glorie and vertue.

Good Ignatius confirmed this doctrine, as in life, so in death; for *qualis vita finis ita*. Of whom it is reported that being opened, they found in his heart, the fruit of his faith and daylie meditation, written in letters of gold, to this effect. *Amor mens crucifixus est, my loue is crucified.*

Learned Cruciger confirmed the same, when dying he said: *Inuoco te Deus, fiducia filii tui, licet languida, solum aliquam fidei.* Oh God, I call vpō thee in confidēce of thy son, thogh with a faint faith, yet with some faith: and I am encouraged so to doe, for I see him in glorie, whom I haue followed in grace.

Nor can I passe in silence, what fel out in experience not long sithence, at the memorable death of a memorable Saint in this our countrie; a Gentleman, Scholler, and Preacher, rarelie qualified both in life and death. Oxford will witnes the one, and Heaton ball the other, where it pleased God to call to his mercie that worthie man, and powerfull preacher maister John Holland batchelor of diuinitie, a burning lampe consuming it selfe, to lighten others; for God in mercie called him by a lingring sicknes, which staid till hee was readie, and

M. John  
Holland.

prepa

pared him to such an end, as seldome I haue heard, but yet neuer saw the like in any.

To passe the course of his sicknes in much patience, yet with great passion; and to come to his end, when he put in practise the fruit of his godly life: It pleased him the day before he dyed, as formerly often, so then more egerly, to call for the holy Bible, with these very words, *Come, O come, death approcheth, let vs gather some floures to comfort this howre:* and turning with his owne hands to the 8. Chapter of *Paules Epistle to the Romaines*, he gaue me the booke, and bade me reade; at the end of euery verse he made a *Selah*, or pause, and gaue the sence in such sort and feeling, as was much (wee saw) to his owne comfort, but more to our ioy & wonder. Pity it were those speeches, with other his writings, should bee buried with him, and kept in priuate from the publicke good of many. Hauing thus continued his meditation & exposition for the space of two howres or more, on the sodain hee sayd, *O stay your reading, what brightnes is this I see? Haue you light up any candles?* To which I answered no, it is the Sunne-shine, for it was about 5. a clock in a cleere Summers euening. Sunne-shine (sayth he) nay

nay my Sauiour shine: now farewell world,  
welcome heauen, the day-starre from an  
high-hath visited my hart: O speake it when  
I am gone, and preach it at my Funerall:  
God dealeth familiarly with man. I feele his  
mercy, I see his maiesty, whether in the bo-  
dy, or out of the body, I cannot tell, God he  
knoweth, but I see things that are vnuutter-  
able. So, rauished in spirit, he roamed to-  
wards heauen, with a chearefull looke, and  
soft sweete voice, but what he said, we could  
not conceiue. At last shrinking downe a-  
gaine, he gane a sigh, with these words: Ah,  
yet it wil not be, my sins keepe me from my God.  
Thus that evening, twise rising, and twise  
falling, with the Sunne in the morning fol-  
lowing, he rise then never to fall, when a-  
gaine raysing himselfe, as Jacob did vpon  
his staffe, hee shot vp his blessed life, with

*Heb.11.21.* these blessed words, O what an happy change  
shall I make? from night, to day? from darke-  
nes, to light? from death, to life? from sorrow,  
to solace? from a factious world, to a heauenly  
being? O my deare brethren, sisters, & friends!  
it pitteth me to leaue you behinde: yet remem-  
ber my death when I am gone, and what I haue  
feele, I hope you shal finde ere you dyo, that God  
dorthe, and will deale familiarly with men. And

now

now thou thy Chariot, that came donne to  
fetch vp Eliah, carry me to my happy hold: and  
all ye blessed Angels, who attended the soule of  
Lazarus to bring it vp to heauen, beare me,  
O beare me into the bosone of my best beloved.  
Amen, Amen, come Lord Iesu, come quickly,  
and so he fell a sleepe.

I say the truth my brethren, I lie not,  
my conscience bearing me wittnesse in the  
holy Ghost, with an appeale from my own  
credit, to the right worshipfull his brother,  
and all the standers by, to iustifie what I  
haue sayd, in comfort of their owne soules  
and warrantie of the doctrine I aymeat,  
which is to proue, *That God never suffereth* Note well.  
*his elect to depart this life comfortlesse; nor wil*  
*I am perswaded call them hence, till they haue*  
*seen with Simeon the Lords Christ, either in*  
*soule, spirit, body, or both.*

Richard  
Holland  
Esquier.

The life of this periwision, is the death  
of sinne; and such hope of eternity, is the  
reuenge of iniquity. Fie vpon sinne; whilst I  
behold my Sauour: fie vpon shame, whilst  
I behold my glory: Heauen is my hope,  
the visions of my hart, are the unpre-  
fons of thy joy; and \*reuelations are expi- To wit, ex-  
ations to all Gods children; they haue bin, nall or in-  
they are, and they will be, never ceasing eter-  
nall.

in supplementum fidei, to helpe faith.

*Luke.17.32.* And for conclusion of this point, remem-  
ber Lots wife, was Christ his aduertisement,  
to inure vs with a forgetfulnes of our owne  
*Psal.45.10.* people, and our fathers house, that the Lord  
11. might haue pleasure in our beawty: But so  
to looke vpon Zoar, and flee thither, was  
*Gen.19.17.* Lots sanctuary: O it is but a little one, and my  
soule shall lye. What is Sodome, other then  
this sinfull world? And what is Zoar, other  
then that heauenly being? O let me take  
you by the hand, bring you out, and lay  
with the Angell, Escape for thy life, looke not  
behind thee, neither tarry thou in all the plaine,  
escape into the mountaine least shou be de-  
stroyed.

And let this suffice, for the first circum-  
stance of my text, as balme from heauen to  
sweeten our miseries in this life, and to bury  
our iniquities in the graue. Now passe we  
from the peace of the soule, to the rest of  
the bodie, and quiet of both, vrged by the  
spirit, in the second place, as an Antidote  
to prevent a poison much infecting all  
flesh: who without all comfort of future  
blessednes, do, to the hazard of their soules,  
stand doubtfull of the resurrection, as also  
of the rest of their soules, after they be de-  
parted.

parted. T  
ther are  
But the  
Iordans,  
Canaan  
Lords e  
rise fro  
rection  
come. I  
resteth  
go to t  
deadly  
graue,  
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good

parted. The one sort are the *Atheists*, the other are the *Papists*: of these dayes & times: But the text is powrefull to put back both *Iordans*, that the *Israel* of God may enter *10.3.15.16* *Canaan* without crōsse or feare. For if the *17.* Lords elect shal rest in their beds, they shal rise from their beds. Rest implyeth a resurrection, when the time of *refreshing* shall *Act. 3.19.* come. It is an improper speech to say, hee *20.21.* resteth, who never riseth. It may be some go to bed who never rise, strooken with a deadly sleepe or lethargie, but none to the *10.5.28.29* graue, but out he must, at the generall sommons of all the world: for the trumpet shal sound, and the dead shall rise. *If a man dye,* *10b.14.14.* *shall he live againe? Then all the dayes of mine appointed time will I watch, till my changing do come.*

Againe for the second: If after our death we rest in our beds, and as it is in another place, such blessednes accompanieth saints *Reuel. 14.* who *die in the Lord*, that they rest from their *13.* labours: then after death, no place of paine, *No Purga-* no punishment, no Purgatory. Is there *torie.* light in darkenes? is there truth in error? Is there life in death? Is there fire in water? Is there easse in paine? rest in labour? good in euill? sweete in soure? Is there

a purging fire in hell must fyue vs for hea-  
uen & Sweete Christ, where then is thy  
bloud? which alone, say we, nothing else,

1. Jo. 1.7.

Act. 4.12.

1. Jo. 2.1.

Act. 20.25

and none other, purgeth our sinne, plea-  
deth our cause, and purchaseth our place;

We neede no other sacrifice, we neede no  
other aduocate, we neede no other key to  
open to vs the port of the paradise of God.

And if the bloud of Iesu, pleads better  
things then the bloud of Abel, for the bloud

Heb. 13.24

of Abel cryed revenge, but the bloud of  
Christ cryed pardon, pardon: then stay  
your bulles, and drops of your leaden diu-  
nity: downe with your *Dagon* and *Babel*  
of all confusion, by Christ, shrine, merit,  
or medall, all too light, to balance with  
the bloud of the Lamb: for what is chaffe to  
corne?

Heb. 9.14

Jer. 23.21.

It pities my heart to see the desolations of  
Christendome, & of this my deare Coun-  
try in many placos, where millions of souls  
are sillily lead by bad and blinde guides,  
factious Iesuits, and seditious seedsmen,  
lead I say from the bloud of Christ, to the  
bloud of *Hales*, and *Becket*: from the fire  
upon the Mount, to the painted fire of Pur-  
gatory, Poets sayes, and heathenish helps,  
Romish institutions, decretals apostatical,  
lying

*Tuper Thor-  
me sangu-  
inem, queu-  
pro se impen-  
dit, fac nos  
Christie scâ-  
dere, quâ  
Thomas a  
cendis.*

lying obacles, illusions, and flattering divinations. This they doe, and this they dare doe, without care of conscience, feare of God, or faithfulness to his cause, which wittingly and willingly (I verely thinke) they do betray, to make good their hellish Hierarchie, and Babel of all confusion.

For what grostnes is this besides the impiety, to thinke a people ever so foolish, as should take out this lesson, to carry to their graves, <sup>1/4.8.19.</sup> from the living to the dead; yea, and <sup>20.</sup> that in plea of salvation to; from the living <sup>1. Theff.1.9.</sup> God, so dead idols: from the living word, <sup>10.</sup> to dead traditions: from the living bread in hasted, to a dead calfe or cake at Dan, and Beshel: from the blood of Christ that giveth life, to the fire of Purgatory, that bringeth death <sup>11. 2 Cor.5.10.</sup>

When Christ blesseg vpon the tree had uttered this voyce, <sup>10. 19.30.</sup> *conformatum est.* it is finished, he gave up his ghost. Then he said, <sup>2. Cor.5.21.</sup> and thuchise sufferesh not for himselfe as a private person, but for vs his members, a publicke good. Shall he say it is finished? and shal we say it is not finished? The Lyon <sup>Amos.3.1.</sup> hath rored, who will not be affrayd? The Lord hath spoken, who can but tremble? O woe to us for saue ye faithles generation, <sup>12. 13. 14.</sup> who

who dare yet say it is not finished? Pray  
saints in heauen, help fire in hell, Purga-  
tory play thy part, purge to the full: and  
thou Pope president of this Limbo lake, rule  
at thy pleasure: help in, help out, and if

*Distinct. 4.* vpon displeasure thou thrust *Myriades* of  
*cap. 51. paga.* soules into hell, yet let none be so bold as

to aske, Why doest thou so? It is enough,  
ð it is inough to make good with this, all  
your doctrine: *Sic volo, sic iubeo, sicut pro rati-  
one voluntas.* Aske no questions: search no  
scriptures: seeke no reasons: I haue sayd,  
is inough: my pleasure is a precept; coun-  
sell, a commaund; and my will is a reason.  
And now mee thinks whilst I heare them  
say, without worde of God, or warranty of  
reason: Hearre heaven, help purgatory, par-  
don pope, that is to say, pray saints, purge  
fire, speake indulgence, for the rest and ease  
of soules departed: (a check to the bloud of  
my Christ, to the truth of my text, & quiet  
of the saintes that gone are) I cannot but  
say as Job sayd of his frindes, *Miserable com-  
forters are ye all: Suffer me a little to speake,  
and when I haue spoken mocke on.*

*Job. 16.2.*

*Job. 21.3.*

*Saints bear  
us not.*

I say, the saintes in heauen vpon whom  
you call, to whom you pray, and before  
whose images you so prostrate your selues,

I say

I say they heare you not, and for that, they help you not ; they rest from their labours, and their works follow them, and not yours: I say no such works of wickednes, as your prayer to them is, whereby you *rob* <sup>Isa. 42.7.</sup> God, to cloth a Saint. To the proose wherof, for that you say our doctrine is new, and of yesterdays birth, *The dayes shall speake, and Job. 32.7.* the multitude of yeares shall teach wisedome.

Saints in heauen heare not ; Saints in heauen help not; Saints in heauen haue no <sup>1. King. 8.</sup> sense of our miseries: it is no new doctrine: <sup>39.</sup> it is ancient ; it is heauenly ; and hee that <sup>2. Chron. 6.</sup> hath eares to heare, let him heare. <sup>30.</sup>

Augustine in his booke *de cura habenda pro mortuis*, teacheth, *Animas Sanctorum in caelis esse, nec interesse nostris his terrenis negotiis.* That the soules of the blessed are in heauen ; nor doe they respect our affaires here on earth; as and if he shoulde say, ceate your praying, for no more doth their affection reach yours, then your prayer doth reach them. And this doth hee proue, by these reasons sound and good, vnant ve- <sup>Against the parish inno-  
cation of the dead.</sup> rable, if truth might preuaile, when it pleadeth on earth, as whē it iudgeth in heauē.

And first he beginneth with his mother *Monicha*, dead and gone, whose affection

I towards

towards him, in life was euer such, as hee thought could not but reach him from heauen, if Saints had feeling of our miseries here on earth: *Vt voleat accipiat quisque quod dicam*, sayth the Father; Let men iudge of my words as they please; for that I may say nothing of others, yet dare I say of her, *Si rebus viuentium interessent anime mortuorum*, *me ipsum pia mater nulla nocte desereret, quem terra marique secuta est ut mecum vineret*. If the soules of the dead did respect the affaires of the liuing, then my deere mother would neuer faile me night or day, who by sea, and by land, followed me in this life to liue with me. *Absit enim ut facta sit vita feliciori crudelis &c.* Be it farre away, that a blessed life should make her more vnkind, or cruel; so as in all y<sup>e</sup> anguish of my soule, I neuer felt her solace, who whilst shee liued could neuer abide to see me sad. But without al doubt, *quod sacer psalmus personat, verū est, quoniam pater meus & mater mea dereliquerūt me*; *Dominus autem assumpit me*: because my father & my mother haue forsaken me, the Lord haue taken me vp. If then our fathers do forsake vs, how can they care for vs: and if our fathers do not care for vs, *qui sunt illi mortuorum, qui non sunt quid agamus, quid ne-*

*Psal. 27.10.*

*patia-*

patiamur: who are they amōg the dead, that know what we do, or care what we suffer?

2 A second reason is taken out of *Isaiah* the Prophet, who moaned in misery, after a deliuerance, and greatly complayned of mercies with-holden, and compassions restrayned, gayned at no hand, but at the hand of God: nor was pitied of any, but of himselfe: and for that he saith, *doubtlesse thou art our father, though Abraham be ignorant of us, and Israel know us not, yet thou Lord art our father, and our redeemer: thy name is* *Ishai. 63. 16.* *foreuer.* Whereupon the father concludeth, with an argument drawn frō the stronger, *Sicutanti Patriarche quid erga populum ex his procreatum ageretur ignorantia &c.* If two so great Patriarches were ignorant, what should become of that people themselues had begotten, and frō whose straiae should spring by promise, *Christ* the father of all *I. xii. 2. 33.* the faithfull: If *Abraham* being the friend of God, yet could neuer enter into that secret: nor *Israel* as preuyling with God, *Gen. 32. 25.* yet neuer obtained such a blessing, as once dead, either to know, to ease, or help their posteritie, in life or death: then *hush* to heauen, and to all that therein is, except God, al are ignorant, none can know, none

can help, none can heare, none can ease our plaint or paine, either in earth, or elswhere.

3 His third argument is drawne from the memory of blessed *Iosiah*, vnto whom *Hul-dah* the Prophetesse pronounced this blessing from God, that he should dye, and be gathered vnto his fathers before he saw the euils which the Lord had determined vpon that place and people. Her words be these:

*2. Kin. 22.15*  
*20.*

Thus saith the Lord; because thine heart did melt, and thou hast humbled thy self before the Lord, when thou heardest what I speake against this place and against the inhabitants of the same: to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it saith the Lord. Behold therefore I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thy eyes shall not see all the euil which I will bring upon this place. Hereupon I inferre with the father, *hos putamus quietos, quos inquieta vita vinorum sollicitat?* May we think them at quiet whom the troublesome sturs of this world may vexe? I trow no, for doe but suppose, that the Saints in heauen did behold the miseries here on earth; Princes the subuersion of their kingdomes; Noblemen of their houses; Gentle-  
 men

men of their lands, line, and families ; did fathers see the sinnes of their sonnes, and mothers the shame of their daughters, clad with pride, fed with idlenes, and shod with bloud, to the destruction both of their bodies and soules ; finally , did heauen but heare, see, or feele with passion, how *Sion* is *Lam. 1.4.* wasted, her stones lye buryed in the duft, and there is none to pitie her desolations ; did they but see the grasse of the earth die- perd with the bloud of the saints, by *Anti-Turke and christ in the east, and Antichrist in the west ; pope.* banding themselues together against the Lord, and against our *Christ*, the one to de- stroy the honor of his person, the other of his offices : I say, if Saints in heauen, had a sense and feeling of these miseries, woes, and calamities, small were their rest, little were their ease, and heauen were no hold for happiness.

If the presence of God were vpon hell (as on saith, *infernus in amanum converte- retur Paradisum*) it would become the port of Paradise : so contrarily, it may be sayd, if the presence of our sinnes, woes, and ca- lamities, should pester heauen : if earthly miseries, hellish horrors, and (as our adver- saries wil haue it) Purgatories plaints should

reach the saints ; then should heauen bee  
turned into hell ; rest into toyle ; peace into  
warre ; and blesſednes into bane.

*Iob saw this, when hee sayd of the dead,*  
*Iob.14.20.21 he changeth his face, when thou castest him a-*  
*way, and he knoweth not if his Sonnes shall bee*  
*honorable, neither shall he understand concer-*  
*ning them, whether they shall be of low degree.*  
*Wherunto accordeth *Augustine* in ano-*  
*ther place : The sonnes of them that are*  
*dead, are there where they do not see, nor*  
*heare what things are done or chaunceeth*  
*in this life : such is their care for the living,*  
*that they know not what we do ; euē as*  
*our care is for the dead, that we know not*  
*what they do.*

*August. lib.*  
*de spiritu*  
*& anima*  
*cap. 29.*

*Mark. 5.2.*

For conclusion of this point (that I bee  
not tedious) say no more eyther for your  
selues, or ouer your dead. Heare heauen ;  
help saints ; send peace ; give rest : they see  
you not ; they heare you not ; nor haue they  
feeling of your miseries. Your *ora pro nobis* is  
out at doores, and your *Missarre quiem*, is a  
pregnant idoll. Popes pardons are bables  
for Pagans to sport withall ; and like the  
mad *Gaderen*, you hunt the graues of the  
dead, to grieue the living, taking vp these  
and such like stones, to wound your selues,  
and

and build vp your Babel of all confusion. *Heb.6.9.*  
 But of you my brethren, I am perswaded bet-  
 ter things, and such as accompany salvation,  
 though thus I speake: for God is not vnrigh-  
 teous that he shoulde forget your worke and labour  
 of loue, which you shew towards his name, gi- *Heb.13.15.*  
 ving him alone [the sacrifice of your pray- *16.*  
 ers and praises: saying with holy *Job*, my  
 witnes is in heauen. And with the sweete *Job.16.19.*  
 Psalmist, whome haue I in heauen but thee? *Psal.73.25.*  
 and whom haue I in earth besides thee? As also *Hester.14.3.*  
 with blessed *Hester*: O my Lord, thou only  
 art our King, helpe me desolate woman, which  
 haue no helper but thee. And for the dead, *Eccles.38.*  
 take this from *Siracides* for a memento. *For- 21.23.*  
 get it not, seeing he is at rest, let his remem-  
 brance rest: cease thy prayers, thou shalt do him  
 no good, but hurt thy selfe.

2 Now to come to the second support, *Purgatorye*  
 I meane our aduersaries bath, to supple and *easeth nos.*  
 ease their dead, before they come to hea-  
 uen: and for that they cry help *Purgatory*,  
 purge fire; heathenish in devise, hellish in  
 practice, and Romish for gaine. That I may  
 say no more, I can say noesse of that popish  
 puddle, if I say the truth; but as the Apostle *1.Cor.8.4.*  
 sayd of an idoll, *Idolum nihil est*; so say I of  
*Purgatory*, *Purgatorium nihil est*; it is none

of Gods creatures ; it is none of Gods ordinances : it was never in his counsell ; and for that it can never stand with his prouidence.

Ind. 15. 4.

Prooue these  
points yee  
Papists.

Nay if you reade the approuers of it, who loue it most, and like it best, you shal finde the like *Sampsons* foxes, tyed by the tayles, but devoured in the heads, burning the corn of the *Philistims*, whilst *Israels* sheaues stād vpright : I meane consuming themselues, whilst they cauill with vs about a birth of no being : for if they could but agree at home, ere they warre abroade, 1. where the place is, 2. when it began, 3. how long it shall continue, 4. who is there punished, 5. what is the paine, 6. and lastly, who be the tormentors : happily it might make vs to sound a retreat, and moue a parley. But when in all, or most of these, they are at odds with themselues, I trust ( by the grace of God) they shall never be at eu en with vs, or with any that feare the Lord in truth.

It would require a longer discourse, then now I can stand vpon: to descend into each of these particulars, beeing limited with the time, mine owne weakenes, and your wearines; yet if any man doubt, let him demurre with mee vpon a further tryall, and

con-

conference, when I shall (if God will) satisfy him to the full; that in all these severall points, they doe nothing else but agree to disagree: in the meane time I dare avouch as first I did, that purgatorie is not at all.

1 That it was neuer knowne in the *Exod. 24.8.* Church of *Israel*, or a doctrine sprinkled *Numb. 12.7.* vpon that people, with the blood of the old couenant by *Moses*, who was faithfull in *Exod. 25.40.* Gods house, and deliuered all hee saw vpon the mount.

2 That purgatorie hath no foundation in the new testament, and that the blood of Christ neuer taught it in that couenant; but was of it selfe sufficient to purge and *Gal. 3.13.* preserue *tam à pena quam à culpa*: though *Ro. 3.2.3.* our aduersaries say contrarie.

3 That neither the Primitiue Church, nor the Fathers of the same, for the space of manie ages, did euer acknowledge the purgatorie of the Church of Rome. I say God neuer ordained: Scripture neuer taught: spirit neuer guided: father neuer agreed vpon such a doctrine: but as they that were conuerted to Christ at the first; whether from *Indaisme*, or frō *Paganisme*, did bring with them, eyther their ceremonies, or their

opinions; so in this errore, as in others.

*Plato* taught it in his tchooles: *Virgil* in his rythmes: both Pagans Papising. *Bonauen-ture* at all aventure, and *Durand* not dangerous of the doctrine, haue taken it vp; both Papists Paganising. To iustifie what hath bin said of old: *Pictoribus, atq; poetis quidlibet audendi semper fuit aqua potestas.*

*Horace.*

*To Painters, to Poets (to Papists) of skill,  
Hath euer bin graunted to fasse what they will.*

For the prooef of al these assertions, I re-ferte you to the worthie writings of that *The light of noble Berrean Lord Phillip of Mornay*; in France, the *men Gallæ, mastix Romaæ*, in his treatise of purgatorie, laid downe in his third booke of the sacrifice pretended in the Masle.

And now for conclusion of this point, in clearing of the truth, pitifullie dearned with these clouds of errore, let these few Scriptures, and Fathers dispell the fogge; so as the sunne of righteouenes may shine in your hearts, and beget you to a better hope.

*1. Pet. 1.3.* *A voice from heauen hath said it, & you may beleue it. Blessed are the dead that die in the Lord (Amodo) euuen now, for they rest from their labours. In blessednes is no pain: in rest is no toyle, & if this happinesse be Amodo,*

*Euen*

Euen straight vpon the dissolution ; there is no daunger by the way : there is no delay by purgatorie.

Paul hath said it, you may beleue it, *Phil.1.21.*  
*Christ is to me both in life and in death aduantage-* 23.  
*tage, desiring to be loosed, and to be with Christ,*  
*which is best of al: as & if he should say, neuer*  
*can I lose by Christ, in life hee is my grace;*  
*in death he is my glorie : when I am gone, I* *Io.12.26.*  
*shall bee where he is ; not in paine, but in*  
*blis, where no fire shall purge, nor water* *Ruel.7.14.*  
*wash ; hauing alreadie dipt my stole in the*  
*blood of the lamb.*

Christ hath said it, you may beleue it, his *Io.17.24.*  
*word is a warrant to your wearie souls. Fa-*  
*ther, I will that they which thou hast giuen me,*  
*be with me euen where I am, that they may be-*  
*hold my glorie, which thou hast giuen me.* It is  
*his will, and who dares wreit it ? the head*  
*will haue his members, the bridegroome*  
*his spouse, God his elect, and Christ his re-*  
*deemed : and where will he haue them, but*  
*where he is ? and that is in heauen. Popish*  
*purgatory is no Palace for Christ his abode;*  
*ergo, no place for Christians to behold his*  
*glorie.*

Nor hath Christ said it but sworne it to,  
*in supplementum fidei, to help faith ; that by* *Heb.6.18.*

two immutable things, wherein it is impossible  
that God should lie; First, promise: and Se-  
condlie oth; wee might haue strong conso-  
lation. His oth is this, neuer to be reuerted:  
10.5.24.  
*Verilie, verilie, I say unto you, he that heareth  
my words, and beleeueth in him that sent me,  
hath euerlasting life, and shall not come into  
condemnation, but hath passed from death to  
life. O happie hearers! but thrise happie be-  
lieuers, for whose cause the Lord hath  
sworne, in certaintie of your saluation, and  
speedie passage from death to life, without  
tuch of fire, meede of merit, or need of Po-  
pish indulgence.*

Psal. 147.  
35.

One faith well, *velox est sermo dei, & ve-*  
*locem desiderat habere sequentem.* The word  
of God is swift, and it requireth a speedie  
follower: if speed in following; much more  
in attaining: if speed in the bodie, much  
more when it hath put it off: if vnder the  
croſſe we grone and goe forward, with how  
much more speede shall wee haſte to the  
crown, when teares shall bee wiped from  
our eyes, and wee shall be translated out of  
this world, to raigne with God for euer.  
And if it bee true of a glorified bodie, that  
*Augustine hath, corpus est ubi volet animus.*  
The bodie is ſtraight where the minde will;  
how

how much rather shall a sanctified soule,  
disburdened of the bodie, passe with speed  
to him that gaue it. Eccles. 12.7.

Lazarus died, and was straight waies carried into Abrahams bosome. The theefe vp-  
on the crosse died, & was that verie day in Paradise. Luk. 16.32.  
Stephen called and said, Lord Iesus receiue my spirit: and shall we doubt of his desire euuen then answered? Christ cryed vpon the tree, *father into thy hands I com- mend my spirit*, and gaue vp the Ghost; not downe the ghost; speedily, and without delay: yea, and I am perswaded that it is with euerie Saint of God in his particular death, as it shall be at the generall doome, all shal be chaunged at the twinkling of an eye, at the last trumpe: for the trumpet shal blow, and the dead shall rise; so all shal be changed at the last gaspe, & euuen in the twinkling of an eye, shall the *bodie turne to earth from whence it came, and the soule to God that gave it.* Luk. 23.43. *Nescit tarda molimina spiritus dei gratia.* The gifts and graces of God, are without delay: no delay in the creation: no delay in the redemption: no delay in the comming of the holie Ghost, for sodainelie it fell: and shall we surmise a delay after the dissolution; *after wee haue fought the good fight,* Eccles. 12.7. 2. Tim. 4.7.

fight, finished our course, and kept the faith. No  
no, there is a crowne of righteousnes laide  
vp for thee *Paul*, and for all them that loue  
his appearing; I meane Christ who stan-  
*Reuel.2.10.* deth readie with a *crowne* in his hand, ouer  
the head of all his saints, euen when the  
flesh is off, to put it on.

To goe by the streme of all the Fathers,  
to wash out this errour, would carrie me to  
a sea of matter, for the time impatible, and  
therefore I am enforced of much to take a  
little, and of manie a few, *Leonem ex vngui-  
bus*.

*Ignatius in  
his 6. Epi.  
file.* *Ignatius* bath these verie wordes truelie  
trantlated. *Alwais reaso requireth that whi-  
leſt we haue ſpace and time, wee ſhould amend  
and correcl our faults, whiſt in this life wee  
haue occaſion giuen of repenteance: for it is  
truelie ſaid, after death there is no place nor  
time to confeſſe our ſinnes: whereunto accor-  
deth that of *Jerome*. Whiſt we are in this  
preſent world, either by prayer, counſel, or  
comfort, we may help one another: but af-  
ter, not *Job*, not *Daniel*, or *Noah*, ſhall ob-  
taine by any intreatie, but euery one ſhall  
beare his owne burden.*

*Chrysost. in  
 heb. cap. 2.  
hom. 4.* *Chrysostome* giueth the reaſon of both:  
*hoc enim cunctorum tempus est; illud vero coro-  
narum*

*narum, retributionum & premiorum*; this is the time of swadles, bands, and bickerings: but that of crownes, rewards and garlands.

Cyprian in his first treatise against Demetrian, doth fullie subscribe to the same truth, where hee faith: *that after we be once departed out of this life, there is no more place of repentance: there is no more effect or working of satisfactions: life is here eyther lost or won; everlasting saluation is here provided for by the due worshipping of God and fruits of faith.*

Augustine vpon his first conuersion, favouring of gentilisine, was doubtful & said <sup>Aug. in serm. mone de re-</sup> of purgatory, it may be there is such a place, <sup>more. Serm.</sup> and it may be there is none; but being fur- <sup>132.</sup> ther grounded in doctrine, and confirmed in faith, is resolute at the last, and said. *Let no man deceiue himselfe, there are but two places; and as for anie third place, there is none at all; he that reigneth not with Christ, shall perish with the diuell without all doubt.* And in his booke *Hypognosticon*, he is yet more plaine, morefull, more abounding in the beating backe of that devised error: his words be these. *The first place, the Catholike fayth by Gods authoritie, beleueneth to be the bing done of beasē: the second place, the same Catholike fayth*

*Hypognosticon. 133.*

faith beleeueth to bee hell, where al runnagates  
& whosocer is without the faith of Christ shall  
last euerlasting punishment. As for any third  
place we viterly know none, neither shal we find  
in the holie Scriptures, that there is any such.

And as if he would never off this ground,  
till he had built vp the truth, and remoued  
all rubbish, he is yet vpon that againe and  
againe. There be two habitations or dwelling  
places, the one in fire euerlasting, and the other  
in the kingdome that never shall haue end.

There is no other place to correct our man-  
ners and conditions, but onlie in this life: for af-  
ter this life, euerie man shall haue that that he  
hath purchased unto himselfe in this world.

So then with these few, to shut vp the  
stremme of the rest, that still runne in the  
same current, and to close w<sup>th</sup> their iec-  
tified spirits in triall of the truth, I conclude  
with theselues. *In quo quemque inuenierit*

*Aug. in his  
80. Epist. to  
Hesychius.*

*suus nouissimus dies, in hoc comprehendet mun-  
di nouissimus dies: quoniam qualis in die isto*

*quisquis moritur, talis in die illo iudicabitur.*  
And againe, *unusquisque cum causa sua dor-  
mit, & cum causa sua resurgit.* Wherein euerie  
mans last day shall leaue him; therein  
Gods day shall finde him; as we die, so shall  
we be iudged, and euerie man shall sleepe  
and

*In his 18.  
sermon of  
the words  
of the Apo-  
stle.*

*In his 54.  
Epist. to  
Macedoni-  
us.*

and rise againe with his owne cause.

As for that our aduersaries straynd distinction, of good to heauen, bad to hell; and meanely mannerd to purgatorie: it is a heathenish help, & a Panuns Poem found in the Schoole of *Plato*, and there first forged vpon the anuill of errorre; who maketh (by the report of *Ensebrus* himselfe in his booke of the soule) three degrees of men. Some in the *Elisian* fields, who liued well and vertuouslie: blessed soules, in blessed places. Others in *Tartaro*, whom he calleth *animes horrarum*, past hope of amendement, cursed soules in cursed places. But *iniqua*, such as are curable and veniall, he casteth into burning flouds, there to make perfect their repentance, and after their purgation receiue absolution. *Virgil* describeth it at large, in his sixt booke of his *Aeneidos*.

*Alijs sub gurgite vasto, infelix eluuntur scelus,* *Virgil. A.E.*  
*aut exurritur igne:* *neid. 6.*

*Donec longa dies, perfecto temporis orbe,*  
*concretam exemit labem &c.*

Englished thus.

Some fleeting bin in floods,  
 and deepe in gulfes themselves they tire,

K

Till

Till sinnes away be wast,  
or clenched cleare with purging fire:  
Till compasse long of time,  
by perfect course hath purged quite  
Our former cloddred spots,  
and pure hath left our ghostly sprite, &c.

*August. de  
civ. lib.  
21. cap. 13.* And hereat no doubt *Augustine* aymed  
when hee said, that purgatorie was one of  
Platoes doctrynes: as also some of their greatest  
Clarkes and Iesuits, who doe not let to  
confesse that purgatorie is found there.

*Pardons  
reache us  
nos.* And for conclusion of all these points of  
doctrine, controueried betwixt vs and our  
aduersaries; I say of popish pardons and in-  
dulgences, which lastly they pleade, in re-  
leefe of their dead, and easse of soules de-  
parted, that rest should come by thē: I say,  
though they be nearest to their true gaine,  
yet are they furthest from their due proofe:  
as may appeare by their owne Doctors, to  
too doubtfull, yet doting vpon the do-  
ctrine, *ex ore tuo*, &c.

*Silvest. Prierias contra  
Luther.* *Silvester Prierias* hath these very words.  
*Pardons* (saith he) are not knowne unto vs by  
the authoritie of *Scriptures*, but by the authori-  
tie of the *Church of Rome*, and of the *Popes*,  
which is greater then the authority of the scrip-  
tures.

tures. *Definat in pescem mulier formosa superne.* A milde beginning, but a wild and woode ending.

*John Maior* is no lesse doubtfull when he auoucheth, that of pardons little may bee said of certaintie: for the Scripture expretly faith nothing of them. Touching that *Christ said unto Peter, Unto thee will I give the keyes, &c.* We must vnderstand this authoritie with a corne of salt.

*Io. Maior.*  
*Senten. 4.*  
*distinct. 20.*  
*quest. 2.*

*Alphonsus de Castro* in his eight booke of pardons, faith, *There is nothing in the Scripture, but S. Alphonsus de Castro, ub. S. indugentia, bane lessè opened, or whereof the olde Fathers bane lessè written then pardons: of pardons there is no mention.*

Let *Bernard of Clunice* blaunch the deuise, and tell the truth of this toy. *The deuise of Bernard. in S. Bernard. S. Bernard.* sing of pardons (saith he) is a godly guile, a hurtlesse deceit, to the intent, that by a devout kinde of errore, the people may be draune to godlines. Much like vnto many wantons in these our dayes, who deeme that diuinitie may goe by the drum, whilst they vrge piping to bring on preaching, and ministris to grace our ministerie, with multitudes in the afternoones, of many our wofull and solitarie Saboaths.

But to the matter in hand, and point of  
K 2 pardons;

Arg. lib. 50. pardons; I say with *Augustine*: O vanitie,  
 Homil. 36. selling vanities, to them that will heare vanitie:  
 and vaine are they that will beleue it. Nay rather  
 Mansuan. beleue your owne Poets, who durst  
 freely say: If wee haue any thing from Rome,  
 they be trifles: it receiuesth our gold, and decei-  
 ueith our soules.

Veselius.

Say with *Veselius* one of your owne Doc-  
 tors, Among vs in *Rome*, *Churches*, *Priests*,  
*Altars*, *Masses*, *Crownes*, *Fire*, *Incence*, *Pray-  
 ers*, and *Heauen* are set to sale: yea, and God  
 himselfe among vs may be had for money.

Budeus in  
 Pandectis.

Say with *Budeus*. The Popes Canons seeme  
 not now to guide mens lynes, but if I may so say,  
 they rather serue to make a banke, and to get  
 money.

Becket in  
 Epist. to the  
 Bishop of  
 Blentz.

Say with *Becket* one of your owne Bi-  
 shops: *Rome* our mother is become an harlot,  
 & for money & reward laieth her selfe to sale.

It then for cōclusion, my deere brethrē,  
 beloued in the best loue that euer was,  
 which is of Iesus Christ: if Saints helpe not,  
 for that they heare not: if Purgatorie easse  
 not, for that it is not: and lastly if pardons  
 preuaile not, for that they reach neither  
 quicke nor dead: why doe wee litten to  
 these vngodly Sirens? who blacken the  
 ayre with the fogge of their dearne diuini-  
 tie,

tie, and driue away al comfort from distres-  
sed soules, with these wofull outcryes, and  
doubtfull voyces. *Helpe Saints: Purge fire:*  
*Pardon Pope.* Away away, get you hence, for  
who euer required these things at your hands,  
saith my God? I. sa. 1. 12.

Let onely the price of the bloud of my Aug. in 14.  
Lord, auaile me vnto the perfection of my booke upon  
deliuery. He is my peace: he is my rest: in life 15. Psalme.  
and in death Christ is to me an aduantage.  
*O death where is thy sting? Hell where is thy* 1. Cor. 15. 55  
*victorie? Pope where is thy pride? Purgato-*  
*rie where is thy gaine? Thankes be vnto God,*  
*who hath givens vs victorie, peace, and rest, tho-*  
*rough our Lord Iesus Christ.* And now who  
shall lay any thing to the charge of Gods  
chosen: it is God that iustifieth, who shall  
cōdemne: it is Christ which is dead, yea rath-  
er which is risen againe, who is also at the  
right hand of God, & maketh request also Rom. 8. 33.  
for vs. And what shal diuide vs frō his loue? ¶.  
Shall tribulation, or anguish, or persecutō,  
or famine, or nakednes, or perill, or sword?  
Shall life or death? In all these we are more  
then conquerours, in him y loued vs. And I  
am perswaded, that neither death, nor life,  
nor Angels, nor principalities, nor powers,  
nor things present, nor things to come, nei-  
ther

ther height nor depth, Pope, nor Purgatoire shall be able to separate vs from the loue of God which is in Christ Iesus our Lord. *Venendo veniet. Peace shall come*; they shall rest from their labours, euery one that wal-keth before him.

Thus you haue heard (I hope to your comfort) of peace after war, rest after toile, life after death; and a blessed being after a miserable bondage, to all Gods children, vpon the last farewell, with this wotfull world. It now remaines we come to the second part, and declare out of the text, to your further comfort, who are partakers of the blessing; euен all such as are parties to the cause, and none but such as haue wal-  
ked before him.

*2. Thes. 3. 2. 1. Obserue the generallitie of Gods gifts, yet with limi-tation.* *All haue not faith*; so saith Paul. All haue not peace; so saith the Prophet. Not euery plant is for this Orchard. Not euery tree is for this building: each peeble stone may noy lie with the Carbuncle, Topaze or Chry-solite, in the habitation of his holinesse. For without shall be dogges, and inchaunters, and whorenongers, and murtherers, and Idolators, and who soeuer loueth or maketh lyes: But blessed are they that doe his commandements, that their right may be found in the tree of

*Reuel 22.*

*14-15.*

*life,*

life, and may enter in through the gates into the citie. Blessednesse with the Apostle is to such as doe his commandements ; *Peaco* and *rest* with the Prophet, is to such as *walke before him*. Both absolute in the promise of God : both defeasable on the condition of man.

It is an ouerruled case in schoole diuinitie. *Comminationes & promissiones diuinae sunt hypotheticae*, comminations & promises from God are conditionall, euer limited within the bounds of our obedience or disobedience.

*Yet fortie dayes and Ninive shall be destroy-* 1. 3. 4.  
*ed; if Ninive repent not : and I am perwa-*  
*ded, that yet not many yeares, & the whole*  
*world shall bee destroyed, if the world a-*  
*mend not.* Excellent things were spoken  
*of thee, thou Citie of God : but now exec-*  
*crable things are done to thee, for that thou*  
*art fallen from God. Bethel is become Be-*  
*thauen, the house of God, the house of ini-*  
*quicie. Heu domus antiqua quam dispari do-*  
*mino dominare ! Thy ruines are relices of*  
*thy sinne, and iudgements of thy God.*

*Psal. 87. 3.*

God promised a Priesthood of continuance, with an eternall couenant : and said he would neuer faile *Salomon* of a sonne to

1. King. 9. 3. succeed in that throne of gouernmēt; if his  
 4. children would doe right and walke in his  
 waies : but when they failed in the conditi-  
 on, the Lord failed in his promise, that they  
 might know his promises are conditionall,  
 and his mercies euer with limitation.

Matth. 7. 7. *Aske and ye shall haue ; seeke and ye shall  
 finde ; knocke, and it shall be opened vnto you ; so  
 saith Christ a mercifull Messias : but with  
 this implication ; if yee aske not, yee haue  
 not ; if yee seeke not, yee finde not ; if yee  
 knocke not, it shall not be opened vnto  
 you. And I pray you what is implied in all  
 the titles and dignities of Christ ? where ei-  
 ther he saith of himselfe, or others of him,  
 that he is the *way, the truth and the life* : but  
 that we should walk in him, shine through  
 him, and liue by him : or what of this ? that  
 he is the *doore, the shepheard, and the vine* ?  
 but that wee should enter, be guided, and  
 grow together in him. A Priest hee is to*

Ioh. 14. 6. *please our God. A Prophet to instruct our  
 soules : and a king to conquer our enemies.*

Heb. 7. 17. *All defeasable on our behalfe : if we yeld*

Act. 3. 22. *him no sacrifice ; no care ; no obedience ; I*

1. Tim. 6. 15. *say, for conclusion, whatsoeuer Christ is to  
 me, I am nothing to him ; if Echo-like, and  
 by reflexion, I doe not answere to his holie  
 and*

and heauenlie call, with my true faith and due obedience. *Qui fecit te sine te, non saluabit te sine te.* Hee that made thee without thee, will never saue thee without thee. We *Ephes. 2.10.* are his workmanship, created to good workes, that we should walke in them.

In which walking I doe further obserue out of the text, that God is no respecter of persons, but euerie one that walketh shall haue peace, and finde rest, whether *Jew* or *Gal. 3.28.* *Gentile, circumcised, or uncircumcised, man or woman, rich or poore, bond or frée, master or seruant, saint or sinner;* if he beleue, hee shall haue life; if hee walke before him: *Peace shall come.*

*Nescit Religio nostra personas,  
nec conditiones hominum respicit:*

*Our religio taketh no knowledge of persons, nor respecteth the cōditions of men.* Old Simeon in *Luk. 2.25.* the temple, yong John in the wombe, poore *Luk. 1.41.* Bartimeus begging, rich Zacheus claming, *44.* the hard hearted Centurion standing by the tree, & the theefe hanging vpon the crosse, *Mark. 10.46* confessing the trueth, and walking in the *Luk. 19.4.* sunneshine of their Christ: all indifferent- *Math. 27.54* *Luk. 23.40.* lie receiue his die, gaine peace, and finde rest.

This Peter sawe in vision from heauen;  
and

and this he preached powerfully on earth; when vpon the sight he opened his mouth,  
 Act. 10.28. and said, *of a truth I perceiue now that God is*  
 33.34.35. *no respecter of persons, but in every nation he*  
*that feareth him, and worketh righteousness, is*  
*accepted with him.*

*Againe, I gather out of the text, that as*  
*God is generall in his gifts; so must we be*  
*particular in our receite. Euery one shall*  
*be saued: but by his owne faith. Euery one*  
*shall haue peace, and finde rest: but by*  
*his owne walking. Another's faith though*  
*neuer so pretious, is not sufficient: ano-*  
*thers walking, though neuer so righceous,*  
*is not auailable to my rest. The iust man*  
*shall liue by his owne faith, so saith Habacucke,*

*2.4. Euery one shall beare his owne bur-*  
*den: and euery one shal haue his owne ho-*  
*nour. And as we sow, so shall we reape: not*  
*another's mouth to kisse; not another's teares to wash; not another's haires to wipe*  
*the feete of thy Christ: but thine owne*  
*mouth; thine own teares; thine own haires,*  
*must kisse, wash, and wipe, with Marie, the*  
*feete of thy Sauiour.*

*Eccles. 9.10. All that thine hand shall finde to doe,*  
*doe it with all thy power: thine hand, not ano-*  
*thers hand: thy prayers, not another's pray-*  
*ers:*

ers : thine hearing, not anothers hearing : thy feete, not anothers feete, shodde to the preparation of the Go<sup>t</sup>pell of peace ; yea, and thy communicating of Christ, with all the benefits of his passion, not anothers, shall benefit thee, to thine euerlasting saluation. *Quid tibi de alterius dono, si tu non deris:* why art thou proude of another mans gift, and thou give nothing ?

*Ephes. 6.15.*

Anotheres clothes will not warme me ; anothers meate will not feede me ; anothers golde will not enrich me ; anothers heart will not cheere me : no more say I, can anothers faith sau<sup>e</sup> me. Onely my faith in my Christ, whom I haue put on, my walking, mine obedience ; must warme me, must feede me, must cheere me, must enrich me, and therefore I say with *Thomas* vpon *Ioh. 20.28.* mine owne tuch : *My God, my Lord.* Not God in generall, but my God in particular ; mine by promise ; mine by stipulation : mine by oth<sup>e</sup> : mine by free gift : mine by purchase : mine by participation of gifte<sup>s</sup> and graces : my *Shilo* : mine *Emmanuel* : my *Iesus*.

Of this particular faith and application, spake *Isaiah* the Prophet, when he said, *R.4- 1sa. 24.16.*  
*zsls Razil. Secretum meum mihi, Secretum*

*memini*

*meum mihi: My secret to my selfe, my secret to my selfe.* And this is the spirit of application, by which the children of God, both can and doe applie the medicine to the maladie: for what is the sweetest balme, if it be not broken? The best receite, if it be not taken? Or the soueraignst plaister that can be deuised by arte or cunning, if it bee not applied to the wound or sore? From this spirit of application spake *David*, when he said, *O God thou art my God: as Mary also in the garden, when she said Rabboni, my master: yea and John too, whose head lay neare his masters heart, euen the Disciple whom the Lord loued, when hee sayd, We 1. Joh. 5. 19. know that wee are of God, though all the world lie in wickednes.*

*But the sonnes of Beliall, and the reprobate from God, if you mark them well, you shall find that they are feared with a brand, and so, as neither they cā, nor do apply the mercies of God vnto themselues. Cain could make no vse of it, when he said, My sinne is greater then can be pardoned. Nay (saith Augustine) not so: *Mentiris Cainē, mentiris, maior est dei misericordia quam omnium peccatorum miseria: Thou lyest Cainē, thou liest, the mercies of God are aboue all**

*Psal. 63.1.*

*1oh. 20.16.*

*1. Joh. 5. 19.*

*L. Tim. 4. 1. 2.*

*Gen. 4. 15.*

all mans miseries. Pharoah was obdurate, *Exod. 5.2.* and could make no vse of God either in maiestie, or mercie, when he said, *Who is the Lord, that I should heare his voice, & let Iſrael goe? I know not the Lord.* *Iudas* that sonne of perdition, when he cast in the 20. pence (*a Zach. 11.13.* goodly price whereat he was valued) though he mourned much; yet had he no helpe, for that he was hopeleſſe, when he could not applie mercie vnto his miserie: but said, *I haue ſinned in betraying the innocent blood.* *Marth. 27.4.* The innocent blood, not mine; as if he had no portion in his *Christ.*

And for the Diuels, they are ſo farre from challenging any good by *Christ*, that they disclaime his mercies, person & all, whilſt they ſay: *Ab, what haue wee to doe with thee, thou Jesus of Nazareth? art thou come to deſtroy vs?* Such disclaime be farre from you my brethren, and from all the Saints of God, both in life and death: nay rather *clamare pro re vſtra*, claime your due, and ſay with blessed *Paul*, *Christ is become vnto vs mifedome, righteouſnes, ſanctification, and redempſion.* *Yea, and be bold to ſay yet more: his bodie is in heauen, there ſhall I finde it mine: his diuinitie is on earth, there do I feele it mine: his word is in mine eares,* *1. Cor. 1.30.* *to*

to beget him mine : his sacrament is in  
mine eyes, to confirme him mine : his spirit  
is in my heart, to assure him mine : Angels  
mine, to camp for me : Prince mine, to rule  
for me : Church mine, to pray for me : Pa-  
stor mine, to preach for me : All mine, whe-  
ther it be *Paul, or Apollos, or Cephas, or the*  
*world, or life, or death, whether they be things*  
*present, or things to come, euē all are mine, I*  
*am Christ's, and Christ is Gods.*

Of all this I inferre and conclude with  
my text, that every one must walke, if he wil  
haue peace; and who wil be cured, must care  
to apply his sweete Sauior vnto his sinfull  
soule. Thine owne gaine must buy balm to  
bury thy *Christ*; nor must thou lend it, but  
bring it, with the devout *Maryes*, to the  
*sepulcher.* The *Queene of Sabæ* (though a  
*Queene*) yet she sent not, but came her selfe  
*Massæ*, *2.1.2* to heare the wisedome of *Salomon*. And the  
wise men of the East, herein shewed their  
wit, that after they had seene his starre, they  
turned not, but hasted to the place of the  
babes abode, with this inquiry: Where is he  
which is borne King of the Iewes? *vidimus*  
*stellam eius in oriente*, we haue seene his star  
in the East, and are come to worship him:  
*venimus personaliter*, we come our selues, we  
acknow-

acknowledge our misery, *venimus adorare humiliter*, we adore him our selues, we acknowledge his maiestie, and we worship *cum singulariter*, him alone: we subscribe to the *Vnity*: and that there is *no name under heauen, wherby men must be saued, other then by the glorious name of Iesus Christ*. As and if they inight say, we haue seene in soule, we are come in body, there is the star, O where is the babe? Care is in our hearts, and cost is in our hands, here is our gold, let him be crowned a King: here is our frankencense, let him be deified a God: here is our mirth, let him be buried a man: all his by gift, all ours by grace: what he gaue vs, we giue againe; and here we haue it to bestow vpon our blessed Sauiour: from a farre countrey haue wee followed him, and *walked before him*: and therefore now we feele peace, we haue found rest to our weary soules.

From the generality of Gods gifts, and 3. *The pro-  
particularity of our receipt, come we now per obiect of  
to the proper obiect of our faith and wal-  
king, contayned in these words, before him. ing.  
By which indefinit speech, I hold the holy  
ghost hath reference to one Christ, the way,  
the truth, and the life of all Christians. No  
way, but by him: no light, but from him: no  
life,*

life, but in him. *Him* I say, nor is he expressed in plainer termes, for that his name is secret: and till *Gabriel* came from heauen, *Luk.1.11.* with his sauuing name *Iesu*, and statute of *3.31.* additions, *Luke 1.31.* from the first age to the latter daies, I meane from *Adam*, vntill *Gen.49.10.* *Shilo* came, they but hacked at it. God in *Gen.3.15.* Paradise lapt vp this secret in the seed of the woman. *Jacob in Shilo*, which by interpretation *Exod.4.13.* is sent. *Mosse in this, Mitte quem mis- furuses*: Send him whom thou shouldest send. *Daniel* thus, *One of the Saints said unto a certaine one*. *Jeremy* thus, *He that shoulde call, he is the lord our righteousnes*. The Lord in respect of his, to deliuer his Church: righteous, in respect of his doome, determinable vpon the world: ours in respect of grace, appealing his father. What should I say more? sometime they call him by the name of *Emmanuel*: sometime they call him wonderfull, *Counsellor, the mightie God, the everlasting fa- ther, the prince of peace*. *Maber-shalal-hash- bazz*, Make speede to the spoyle, hale to the pray; with this pregnant prophecy of him, *Ierie.31.22.* that a virgin shoulde inuiron a man. And ne- *Luk.2.25.38* ther the daies of Christ, they called him, *Is- Luk.23.51.* *raels expectation, Israels consolation, Israels redeme- dation*. And now that I haue told thee, and

and thou hast heard all these speake, I aske  
 with Salomon, what is his name? and what is Prov. 20.4  
 his sonnes name, if thou canst tell? It is the Prov. 25.1  
 glorie of God to keepe a shing secret, but the  
 Kings heart will seeke it out. And it is an ho-  
 norable seede that feareth the Lord, but a Eccl. 10.  
 more honorable seede that findeth him. El-  
 der times saw him a farre off, comming  
 swadled in types, figures, shadowes, & ce-  
 remonies: but we haue seide the truth, bo-  
 die, and substance of our *Christ*. We haue  
 him come, and the vayle of the Temple is Mat. 27.51  
 rent from the top to the bottome, wherby  
 we haue readie passage into the holiest of  
 holies, even *Christ Iesu the Lord, whom the* 1 Pet. 1.12.  
*Angels desire to behold.* We heard of him at  
 Ephrata, and wee haue found him in the Psal. 132.6.  
 woods, tied to the tree, & pierced through,  
 with his body crost, and soule curst, for the  
 sinnes of all the world: and now sitteth in Rom. 8.34.  
 heauen, a mediator and pledge of our inhe-  
 ritance, hauing lett his spirit to liue by, and  
 his word to go by: and this is he whom the  
 Prophet meant in this word *him*, the obiect  
 of our faith, and way to walke in.

No man can ascend, but by him that did Ioh 3.12.  
 descend, and that is *Christ*: the ladder Gen. 28.12.  
 law at Pinael: the clowd by day, & pilier of

*Exod. 13. 21* fire by night, which guided *Israell* in the de-  
 22. sert ; the kings high way to heauen, & ble-  
 sed hold of happy dwelling. No Paradise  
 without this tree : no perfume without this  
 balme : no building without this stone : no  
 sacrifice without this lambe : I say, no God  
 without Christ, in this wicked world. The

*Matt. 11. 27* light of the day is conueyed vnto vs by the  
 Sunne in the firmament : so is the bright-  
 nes of heauen, by that Sonne of righteous-  
 nes : a Planet in the middest of Planets, to  
 lighthen all aboue, and all below, as whom  
 blessed Angels desire to behold, and blessed  
 men couet to adore. Life is conueyed from  
 the hart, through the veines to all the vitall  
 parts : so is saluation frō the Father through  
 Christ to all his liting members. Out of *Eden* went a riuier to water the garden, being  
 deuided into four heads, it compassed the  
 whole world : Out of heauen flowed the  
 stremme of Gods mercy, in and through our  
 Christ, whose graces deuided diuerlly, all  
 the earth is filled with his glorie.

What should I say more? Christ is a ma-  
 christ a mu-  
 tuall helpe. tuall help: to the Father one, to vs another.  
 An hand to the Father, by which hee rea-  
 cheth vs: an hand to vs, by which we reach  
 him. The Fathers mouth, by which he spea-  
 keth

keth to vs: our mouth to the Father, by which we speake to him. Our God is a consuming fire, and without Christ the vayle, *Heb. 10.19.* we cannot abide the brightnes of his glory: for what is our miserie, to meeete with his maiestie, but in the temper of his mercie? which mercy-seate, & all is Christ. As then our words, are messengers of our mindes, & semblances of our soules, to parley with our friends: so is the Christ, the sonne of God, the image of the Father, and mouth to instruct his decrest Saints: nor onely a mouth to speake by, but an eye to see by, *Job. 14.6.* and the foote way to goe by, as it is in my text, *Peace shall come, and rest shall be reserved for every one that walketh before him.*

So then, I dare auouch boldiy, thinke what thou wilt, and without Christ, it is an *Job. 15.5.* euill thought: say what thou wilt, and without Christ, it is an euill word: do what thou wilt, and without Christ it is an euill deed: tread where thou wilt, and without Christ, it is an euill way. Christ is the life of the world, & *heire* of al things, without whom, *Heb. 7.2.* I can possesse nothing that good is, either in grace, or in glory. He, he, is the salt *Elis. 5.* did throw in, to sweeten the waters of *Iericho*, with these words: *Thus saith the Lord,* *2.Kir. 2.21.*

uant stay here, I and the childe will walke alone. And now for conclusion by the Lords commaund, that wee are for *Bethel*, we haue with *Jacobs* familie, put away the strange gods that were among vs ; we haue cleansed our selues, and chaunged our garnets, pluckt off our earings, and put all into the hand of our *Iacob*, our *Elizabeth*, who faithfully for her God, and graciously for her people, hath buryed Poperie, with it  
 Gen.35.1.2. excrable things, vnder an oke at *Shechem*, neuer to be reviued, neuer to be found out,  
*Amen, Amen.*

Lastly for an end, sith the time is past, and I feare much I haue wearied your patience ouer-long : From the proper obiect of our  
 4. And lastly, faith & walking, come we to the progresse, a progresse, and increase of both : contayned in this and increase in religion. word *walketh*. Where you may see as in a glasie chyrystaline, that a christian life is not a standing still, but a walking on, and growth in the doctrine of faith, and practice of godlines.

x  
 Gen.1.28.

The first blessing that euer God gaue after the creation, was increase and multiply, which tooke it effect, not only in the creatures by propagation of kinde, but also in his gifts & graces, by renouation of minds,

TRAN

new

new birth, growth in knowledge, true faith, and godliness. All the trees in Paradise did grow, and all the floods in Paradise did flow; to teach vs that we must not stād still at a stay, lest either wee be fruitles, and so accursed; or become puddle water, and so vnprofitable.

The finest cloath will weare, if it be not vsed; the purest gold will rust, if it be not handled; the sweetest balme will corrupt, if it be not broken; and the cleerest fountaine will stincke, if it runne not: So are the graces of God, and doctrines of the beginnings of Christ, though of themselues pure as gold, sweete as balme, cleere as a fountaine; yet in respect of vs vnprofitable, if we proceed not further, but there stand still. Foundations they are I graunt, for the scripture hath said it, Hebr. 6. 1. But what of that? and what is the foundation, be it of *Beryll, Topaze, or Chrisolite?* if you build not vpon it, & proceed no further in the work.

In the first of *Ezechiel*, where the vision of gifts and graces are described, it is said, that the beasts, winds, and wheeles went as the spirit lead them, and they returned not when they went foorth: and if at any time they stood, they let downe their wings as

*Ezech. 1.12.*  
17.24.

I haue healed this water: death shall no more come thereof, neither barrennes to the ground.

This faith (my deare brethren) is right, for it hits the loueraigne good, and thus to walke, is to walke before him. None but he careth, none but he cōreth, none but he guideth, non but he saueth: and he is but one as you heere see, and will be alone in all his courses; without mixture, without medley; first, last, middest, and all, filling all; yet s̄pared from all, in the glorious worke of our repaire. None but he bare our sinnes: none but he pleadeth our cause: none but he purchased our place: none but he traceth our way; he hath trode the wine-preſſe alone, and there was none to helpe.

*Isai. 53.3.*

*Luk. 22. 42.*

The cup of bitter affliction whereof he tasted, agonizing in the garden, for no intreatie with his Father could passe from him to any other.

O ye Papists, at last (in the name of God) bewile, and warned; leauē off your mixtures; away with your medleys: and if you desire either peace to your soules, or rest to your bodies, *only walke before him*. Meddle with no merit of man, pardon of Pope, meede of Martyrs, or pride of your owne workes, vnwisely wrought. Make no mixtures of the sacred water and bloud, which

flowed

flowed fro the side of Christ, with the blood of *Hales* and *Becket*, or with the enchanted holy water of an ynhallowed Priest. Neuer match your triple crowne of gold and diamonds glittering, with the single crowne of thorne piercing: And neuer thinke the purtie of the word, will abide the mixtures of your traditions: the *text*, your *glosses*; the *Church*, your *Idols*; the arke of God, your *Dagon*; nor the poore priesthood of Christ, your papall pride and Popedom.

Looke for none other, but that the bodie and soule of your religion, like the image Nebuchadnezzar saw, patcht together of gold, siluer, brasse, iron, and clay, will and shall *Dan. 2.21.*  
*shiner*, when the stone cut out without hands *32,33,34,35*  
 shall smite the same. Your coate is of linsie *Dent. 32.11*  
 wooltie, not for our wearing. Your farnie  
 like *Micha* of mount *Ephraim*, and not *Judg. 17.5*.  
 for our dwelling: for as he had, so hant you,  
 an house of gods: an *Ephod*, and a *Teraphim*:  
 he would serue both God, and Idols; and  
 so doe you.

And as for vs, who beleeue and looke af-  
 ter better things, we lay with the poore *Pa-*  
*raticke*, in dilectione of all others, helpe, it *Job. 5.15.*  
*is Iesu that mad us whole*. And we lay with  
*Abraham* when we go to *sacrifice*, thou ter- *Gen. 22.5.*

want stay here, I and the childe will walke alone. And now for conclusion by the Lords commaund, that wee are for *Bethel*, we haue with *Jacobs* familie, put away the strange gods that were among vs ; we haue cleansed our selues, and chaunged our garnets, pluckt off our earings, and put all into the hand of our *Jacob*, our *Elizabeth*, who faithfully for her God, and graciously for her people, hath buryed Poperie, with it execrable things, vnder an oke at *Shechem*, neuer to be reviued, neuer to be found out,

*Gen. 35.1.2.*

*Amen, Amen.*

Lastly for an end, sith the time is past, and I feare much I haue wearied your patience ouer-long : From the proper obiect of our *4. And lastly, a progresse, and increase in religion.* faith & walking, come we to the progresse, and increase of both : contayned in this word *walketh*. Where you may see as in a glasse chrystaline, that a christian life is not a standing still, but a walking on, and growth in the doctrine of faith, and practice of godlines.

*Gen. 1.28.*

The first blessing that euer God gaue after the creation, was *increase and multiply*, which tooke it effect, not only in the creatures by propagation of kinde, but also in his gifts & graces, by renovation of minds,

*new*

new birth, growth in knowledge, true faith, and godlines. All the trees in Paradise did grow, and all the floods in Paradise did flow; to teach vs that we must not stād still at a stay, lest either wee be fruitles, and so accursed; or become puddle water, and so vnprofitable.

The finest cloath will weare, if it be not vsed; the purest gold will rust, if it be not handled; the sweetest balme will corrupt, if it be not broken; and the cleerest fountaine will stincke, if it runne not: So are the graces of God, and doctrines of the beginnings of Christ, though of themselues pure as gold, sweete as balme, cleere as a fountaine; yet in respect of vs vnprofitable, if we proceed not further, but there stand still. Foundations they are I graunt, for the scripture hath said it, Hebr. 6. 1. But what of that? and what is the foundation, be it of *Beryll, Topaze, or Chrisolite?* if you build not vpon it, & proceed no further in the work.

In the first of *Ezechiel*, where the vision of gifts and graces are described, it is said, that the beasts, winds, and wheeles went as the spirit lead them, and they returned not when they went foorth: and if at any time they stood, they let downe their wings as

*Ezech. 1.12.*

17.24.

unprofitable then, vntill the Lord had put power in them of further proceeding. And in the same Prophet againe, where the like gifts are described by another vision, you may finde, that from vnder the threshold of Gods sanctuary, the waters issue but, and they runne East, West, North, and South. Thenā with the line measured a thousand cubits, and the waters were to the anckles. Againe he measured a thousand, and they were to the kness: he measured againe, and they were to the loynes: after he measured againe, and it was a riuver impassible; signifying that the graces of God should neuer decrease, but ever abound in his Church. The fishers should spread out their nets fō *En-gedi*, to *Ez-eglim*. The trees shuld grow vpon the brinke of the riuver, on this side, and on that sole, with leaues not fading, fruit not failing; leaues for medicine, fruite for meate, and huite euer new, according to his moneths: As for the miry places thereof, saith the Prophet, and the marshes which stand still, they shall not be holesome, but they shall be made salt pits.

*Numb. 17.8* You may remember when *Aarons Priest-hood* should be confirmed, all the tribes with their names cast their rods into the

mercie-

mercie-seate, and none blossomed, but *Aarons*. You are a kingly people, and a royll Priesthood: o bud, bloome, blossom, and bring foorth fruit worthy amendment and newnes of life.

1. Pet. 2. 9.

David laid of his Saints, *Ibant de virtute in virtutem*: they went from strength to strength; and from *faith to faith*; as it is written: from the faith of the promise, to the faith of the performance: from the faith of the letter that killeth, to the faith of the spirit that giveth life: from the faith of Christ his humiliation in misery, to the faith of his exaltation in glorie: from the faith of the first resurrection from sinne, to the faith of the second resurrection from death: from the faith of the law wounding, to the faith of the Gospell curing: from the faith of the Prophets sowing, to the faith of the Apostles reaping: from the faith of the old sacrifice giuing to God, to the faith of the new sacraments receiuing from God: in a word, from the faith of the old couenant, wherein God speaketh, to the faith of the new tettament, wherein Christ bleedeth. Of al which, I may conclude with *Haymo*, *Ex fide qua cōcipitur corde, profertur ore, exhibetur opere, iustus visit*: By faith conceiued in the hart, professed

Psal. 84. 7.

Rom. 1. 17.

Job. 4. 35. 36.

professed with the mouth, & practised with the hand, the righteous man liueth.

*Paul is plentifull in this doctrine, and having once laid the ground of faith, hee urgeth nothing more then the increase of faith. He tels the Romanes, That by the Gos-*

*Rom. 1.16.*

*17. pell, the righteousnes of God is revealed from faith to faith. He tels the Ephesians, that they must grow vnto perfect men, even vnto the*

*Eph. 3.18.19 age of the fulnes of Christ: As also, that they must know the loue of Christ, which passeth knowledge, and so be filled with all fulnes of*

*Philip. 1.8.9*

*God. He tels the Philippians, how he longeth after them from the very heart roote in Iesu Christ: and in longing, falles a praying: and what is the matter of his prayer? but that their loue might abound yet more & more in all knowledge, and in all feeling. With whom I will conclude, and close with my*

*Col. 2.6.7.*

*text: As you haue receiued Christ Iesu the Lord; so walke in him, rooted, and built in him, and established in the faith, as ye haue beeene taught, abounding therein with thanksgiving. Where obserue my brethren, that not rooting, building, establishing, teaching, nor abiding in the faith is sufficient, without abounding: for frustra nititur qui non innititur: And be that continuall not*

to the end, shall not be saved.

Take heed then my brethren, and be not Pron. 3.7.  
high minded, but feare: you that are come  
out of Sodome, Remember Lots wife: go not Luk. 17. 32.  
back, nay looke not back: you are of Iudah  
tribe, and haue taken a profession vpō you;  
and be not like the children of Ephraim, Psal. 78.9.  
which being harnessed, and carying bowes,  
10. turned themselues backe in the day of battell.  
James said well, *Ye aske, and haue not, because I am. 4.3.*  
*ye aske amisse: So may I say, many walke,*  
& obtaine not, for that they walke amisse.  
Some in such idolatrous and superstitious  
heresies: some in such clyming and presu-  
ming ambition: some in such greedie and  
vnsatiable couetousnes: some in such bi-  
ting & gnawing usurie: some in such swea-  
ring and forswearing of themselues: some  
in such extrauagant and vagabond lusts  
of the flesh: some in such rebellions & con-  
spiracies of harts and hands, as of whom I  
may say (as I haue told you often) and now tell  
you weeping, they are enemies to the crosse of  
Christ, their end is damnation, their belie is  
their god, their glorie is their shame, and they  
but minde earthly things.

Philip. 3. 18

19.

As for such as creepe with the Crab, and  
flow it with the Snayle; I say they walke a-  
miss

miss; for creeping Christians are no Christians: And cursed is he that doth the worke of the Lord negligently. An Aldermans pace is too solemn for a Saint of God: O that Ie-  
 bni his walking might be a mirrour to all Magistrates, Ministers, and people, how to walke, of whom it was laid vpon the sight,  
 2. Kim. 9. 10. The marching is like the marching of Iehu the sonne of Nimshi: for he marcheth valiantly: or that Cæsars faculty of performance, were in the most of vs, of whom Lucian thus wri-  
 teth: *Cæsar in omnia præcepit, nil auctum cre-  
 dens, cum quid supereasset agendum.*

*Lucian. 2.  
 Pharsalia.*

*Instat arox.*

Which I may english thus: Cæsar is for-  
 ward to all good, and thinketh nothing  
 well done, whilet any thing is left vndone.  
 And so for the conclusion of all: Now way  
 the fruit this tree beareth, and consider the  
 crop this haruest yeeldeth, I meane the bles-  
 sing they gaine, who are faithfull to their  
 Christ, and walke before him.

Is it imperall rule in this world? Is it  
 wealth, riches, or abundance of earthlie  
 happiness? Is it health, strength, or beauty?  
 These haue their times; but they perish  
 with the possessor: nor to this end came  
 Christ into this woful world, that he might  
glue

gine to the faithfull walkers, fading and vanishing delights ; but an abiding solace, even life, and life in abundance, with peace to the soule, and rest to the bodie ; I meane eternall blessednesse to both, wherein is the auoydance of all euill, the fruition of all good, the societie of all Saints, the fulfilling of al desires, with vnspakeable glory, which never shall cease : whither God bring vs, for his Christs sake, to whom bee honour and praise both now and euer. *Amen, Amen.*

And now brethren beloved and longed for (I say now) that I haue finished my course, ended the text, and closed vp the booke, giue me leaue a little to turne me to the dead, and to say vnto you on her behalfe, this Scripture is fulfilled in your eyes and eares this day, *Peace shall come* ; nay, *Peace is come*. For she entertained in her heart the father of Heauen, which is the God of *Peace* : and she loued Christ the King of *Peace* : and imbraced in her soule the *Comforter* which brought that *Peace* to her, that passeth all vnderstanding. And for that I may say no more, I can say no lesse ; she kept the condition of my text on earth, and therefore her estate is vndefeateable in heauen. She did walke before him in life, therefore

therefore she hath *Peace*: nor did she forsake him in death, and therefore now hath she found rest to her wearie soule.

To walke in the word, is to walke with him; and to goe by the light thereof, is to walke before him. Let her painfulnesse in reading, and practise in following, euen from a child, speake to her commendation in that behalfe. You heard in the former Sermon, how eight chapters a day, was her taske, each daies reading, a full weeke of Sabbaths, to sanctifie a Saint. (*So sanctifie vs good Lord with thy truth, thy word is the truth.*) And to make good the practise, I haue crediblie heard, that not eight, but many eights a day, haue been her sighes, sobbes, and groanings, for the breaches of the lawe (she read) both by her selfe, and others; euer opening the booke with these words: *A good God, a bad people, much mercie offered, little received; for every one seekes his owne, and fewe the things that are of Jesus Christ.* And still clasping the booke thus:

*Phil. 2.21*

*Prou. 25.1.*

*The glorie of God is to conceale a thing secret; but the Kings honour is to search it out.* And what are wee but a kingly people; and a royall priesthood? Besides her priuate reading, I might heere speake of her priuate prayer,

prayer, and much meditation, with *Isaac* in Gen. 24.63.  
the field: with *David* in the night. I might Psal.119.55  
tell of her weeckly repayre to heare the  
word, in the great congregation: of her  
monthly communicating with his Saints  
there, with her feete euer shodde to the pre-  
paration of the Gospell of peace; and neuer  
well, but when she was so walking before  
him.

But I leaue her life and come to her  
death, whereunto (as I am tolde) she wal-  
ked, as Christ did to Calvary, with much  
care, and many agonies, compelled with  
Simon of Cyrene to beare his crestle; thereby  
to helpe out the sufferings of her sweete Sa-  
viour, and to beare in her bodie and soule,  
the markes of Christ Iesus, like spangles of  
golde, to grace her in her triall, whereby in  
the end she became more glorious, both to  
God and man. It is said of the kings daugh-  
ter that she is all glerious within, and that Gal.6.17.  
her rayment was of needle worke: peace  
within, but prickings without. *Multe vi-  
denter punctiones, sed non vident vneliones:*  
Many see our crosses, but they feele not our  
comforts; so said the Saints of olde: and  
therefore to such as thinke it a straunge  
thing, that the Saints of God should haue  
their

Mark.15.20  
21.

Coloss. 1. 24.

Psal.45.13.

Act.13.7. their ffirst trial in this world, by bickerings,  
 17. 8.9. buffetings, and winnowings of Satan. They  
 Luk.12. 31. are fooles and flowe of heart to belieue,  
 32. like the two Disciples who went to Em-  
 Luk.24.25. 26. mans, thinking still of their Christ crow-  
 ned, but never crostled, till the Lord had  
 rectified their thoughts, and laide a necessi-  
 tie of triall vpon all flesh, beginning with  
 Luk.24.26. himselfe thus: *Ought not Christ to haue suf-  
 fered these things, and to haue entred into his  
 glorie? Wherby I gather: no peace, without  
 warre: no rest, without toyle: no croane,  
 without a croste: no entrance, without suf-  
 fering: no glorie, without shame and shak-  
 ing in this wofull world.*

But happely you will say, some be never  
 broken in heart, nor yet haue any conflict  
 with Satan, sinne, or death: they are feared  
 with no temptations; nor doe they grieue  
 because of him whom they pearced. They  
 18. 28.15. haue made a covenant with the graue, and  
 a league with hell: of such I say, their case  
 is desperate, and their condition is no bet-  
 ter then the beasts fatted vp in the hell pa-  
 stures, reserued for the slaughter, of whom  
 Job speaketh, when hee saith, *The houses  
 of the wicked are peaceable, without feare, and  
 the rod of God is not vpon them: they spend  
 their*

Job.21.9.

etc.

their daies in wealth, and suddenly they droppe *Job. 20.9.*  
down to hell. As also *David*, there are no bands *Ec.*  
in their death : they haue no knots, as it is in *Psalm. 73.4.*  
the originall, they are not troubled like o-  
ther men,

There be many in þ world, which would  
faine haue a Church of sugar, or of veluet,  
as one saith : they would feede vpon man-  
chet, and tread vpon Roses. I meane in ser-  
uing God, they would be freed from afflic-  
tions : they loue *Canaan*, but they lothe the  
wildernesse : they like the crowne, but they  
loue not the crosse: *Shilo* runneth sweetely,  
but *Jordan* is to too turbulent : all like *Ze-  
bedeus* his sonnes, *James* and *John*, who *Mark. 10.35*  
sought to sit in the seate of honour, but not  
to drinke of the cup of afflictions. But the  
truth is, you may beleue it, the way to hea-  
uen is not strowed with flowers, but set  
with thornes: and happily you shall finde it  
in your experience true, that *Whosoever will 2. Tim. 3.12.*  
*live godly in Christ Jesus must suffer persecutiō.*

*Quater luctatus est Iacob: in utero cum*  
*Esau; in via cum eodem; in Mesopotamia cum* *Bernard. in*  
*Laban; in Bethel cum Angelo.* Iacob wrestled *Sensent.*  
four times : in the wombe with *Esau* : in  
his iourney with *Esau*: in *Mesopotamia* with  
*Laban* : and at *Bethel* with the Angell. To *Gen. 25.22.*  
*Gen. 32.3.* *Gen. 31.22.* *Gen. 32. 24.*

*Gal.6.16.* teach vs, that if we wil be the Israel of God, we must arme our selues for all trials at all times, in all places, and with all persons, retaining no longer the name of *Jacob* as supplanting our troubles: but the name of *Gen.32.28.* *Israel* as preuailing with God, and never leauing him without a blesling.

Excellent things are spoken of thee thou *Renel.12.1.* Church of God: *A woman clothed with the Sunne* crowned with the Starres, and treading upon the Moone; yet traualing in birth, pursued with the dragon, and readie to be devoured both her selfe, and her sille babe: But Ieauen sung her triumph, against the accuser of the brethren, and he was cast downe, which accused them before God day and night. To be accused before men is much; but to be accused before our God is more. Now and then to be accused is much: but night and day is more. And such are the persecutions of Gods children in this world, they never haue an end, nor euer shall, till the world be without hatred: the diuell without enuie: and our nature without corruption.

*1.Pet.4.12.* Thinke it not straunge (my deere brethren) concerning the firie triall which did befall this Gentlewoman, to prooue her at her end, as though some strange thing had

had come vnto her ; but reioyce rather, in as much as she hath been partaker of Christ's sufferings, that when his glory shall appeare, she may be glad and reioyce. *Let him that thinketh he standeth, take heed he fall not.* *There hath no temptation taken her, but such as appertaineth to man :* And God was faithfull, who would not suffer her to be tempted aboue that she was able: and euen gaue the issue with the temptation, that she might be able to beare it.

When the beholders thought the Whale *Ionah. 1.* had swallowed vp *Ionah* to kill him , hee swallowed him vp to saue him. The Lord hid his face from her, & she was troubled. But ye are witnesses, who were present at her death , that his wrath indured but the twinkling of an eye, and though *heauines* *Psal. 50.5.* continued for a night, yet *joy* came in the morning, when you saw her fined like gold, renewed like an Eagle ; soaring high into the bosome of Christ , with this powerfull speech , and godly ouation, at her end : *Hear O Lord, & haue mercie vpon me: Lord Psal. 30.10.* *be thou my helper. Thou hast turned my mour-* *ning into joy: thou hast loosed my sacke, and girded me with gladnesse: therefore shall my tongue praise thee, and not cease. O Lord my* *11.12.*

God, I will gine thankes unto thee for evermore.

Well she is gone, and now behold her  
seate is emptie, and her graue is full : and  
me thinkes for the present , wee feele her  
want on earth, whom God hath found in  
Heauen. Our prayers lesse powerfull : our  
preaching lesse precious : and our Psalmes  
lesse melodious, on her behalfe. For you  
all know, that there she sate, and there she  
sung, there she read, and there she prayed,  
there she heard the word, there she recei-  
ued the Sacraments, there lately she liued,  
and there now she is dead : therefore may  
I say with the Prophet, *All flesh is grasse, and  
all the grace thereof as the flower of the field:*  
But comfort your selues in hope of a ioy-  
full resurrection ; as also in respect of her  
holy life, blessed end, and most happy state  
in glorie : and sith she is gone, let it be re-  
membred as a sacrament of her rest, that  
she went vpon a day of rest, one of the  
chiefest of Sabbaoths, and high feast of  
Pentecost : euен then that she should at-  
tend, when the holy Ghost did descend, by  
which spirit, she was sealed vp to the day of re-  
demption,

Ephes.4.30.

Worshipfully was she descended ; but  
most

most honorably (may I now say) is she ascended: yet behold, the husband mourneth for that he hath lost a wife: the mother mourneth for that she hath lost a daughter: the brother mourneth for that he hath lost a sister: which is (me thinks) not much vn-like the mourning of *Hadadrimmon* in the *Zab. 12.12.* valley of *Megiddo*. And yet this is not all; for wee Preachers may mourne most, for that wee haue lost an anditor; who heard with reurence, felt with passion, and followed with perseveraunce. But beloued, what we haue lost, heauen hath found, and the holy Angels reioyce at the gaine: in the meane time the Lord of Heauen, supply the want vpon earth, and increase the number of faithfull professors.

*In Sionis gaudium & Anglo-*

*Papistarum luctum.*

Amen, Amen.

*FINIS.*

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BRIEF DISCOVRSE OF  
THE CHRISTIAN LIFE  
and death, of Mistris Katherin Brettergh,

late wife of Mafter William Brettergh of  
Bretterghoult, in the Countie of  
Lancaster Gentleman; who  
departed this world the  
last of May. 1601.

With the manner of a bitter conflict she  
had with Satan, and blessed conquest by  
Christ before her death, to the great  
glorie of God, and comfort of  
all beholders.

Micha. 7.8.

*Reioyce not against me, O mine enemies: though  
I fall, I shall rise againe: And when I sit in darke-  
nes, the Lord shall be a light unto me.*

Psalm. 37.37.

*Marke the upright man, and behold the iust:  
for the end of that man is peace.*



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1602.

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## TO THE CHRISTIAN Reader, grace and peace in Iesus Christ.

**W**hen Achimaaz the sonne of Zadoc requested that he might be the messenger to bring Dauid word of Abiolsoms death, Ioab would not suffer him: Thou shalt 2. Sam 13.  
not (saith he) be the messenger to day, but 19.20.  
thou shalt cary newes another time, but to day thou shalt cary none; for the Kings sonne is dead. He knew Dauids affection was such, that the newes of his childs death would be most heanie to him, and the messenger himselfe not welcome for his message sake.

This is all our infirmity, no tidings more grieuous to vs then when wee heare of the death of those whom wee loue. The Parent bewayles his Child, the Husband his Wife, the Friend laments the death of his Friend, and we thinke it the losse of another friend to depart with this our griefe. Iacob mourned for Ioseph his son, that he would not be comforted of a long Gen. 37.35. season,

## To the Christian Reader.

season, but thought he would weepe for him as  
1 Sam. 30.4. long as he liued. When the Amalekites had  
burned Ziklag, and led away captaine the mens  
wives and their children, Dauid and his com-  
pany wept, till they could weepe no more.

John. 11.19. When Lazarus dyed, his sisters Martha and  
Mary were much discomforted for him. Gre-  
gory Nazianzen reports, that when Basil the

Moned. in  
Basil.

great died, even the wiest men in the city stroue  
to excede one another in weeping and complai-  
ning for his death: And as for my selte (santh  
he) now I am bereaued of the fellowship of  
such a man, what shall I do but either dye,  
or liue in miserie? Which way shall I turne  
me? What shall I do? What counsell shall  
I take, now I haue lost him that was my  
comfort? So heauy a thing we see it is to be se-  
uered for a time from those that are deere unto  
vs. One only thing there is, which is able in this  
case much to temper our affections; when we see  
our friend to die in the Lord; that is, in comfort  
of conscience, & assurance of salvatio through  
Christ. And this his comfort he expresseth  
outwardly unto vs, by performing those duties  
which are required of a man when he dyes, and  
so he makes a ioyfull and a holy end. When our  
friend departeth this life in this maner, we haue  
just cause to take his death the more comfor-  
tably.

## To the Christian Reader.

tably. And thus it pleaseth God many times to stirre vp some (especiallie such as in their life time haue a care to pursue Religion, and to keep themselues undefiled of the world) at their death to expresse wonderfull comfort of spirit, and to shew forth such fruit of Religion, that we wonder at it, and acknowledge the extraordinary worke of Gods spirit in them. They wrastle against temptations, they confesse their faith, feele the assurance of their salvation, condemne their finnes, exhort the beholders, praise God, sing Psalmes, wish to dye, that in their death they are better Christians then euer they were in their life.

This blessed departure God giues to many, for divers good purposes. 1. That the world may know that peace is the end of the iust, and comfort in death is the portion of the righteous. 2. That his eternall truth in our holy profession may appeare to be able to comfort vs, not onely in our life, but in our death also, when all other comforts forsake vs. 3. That our enemies may see our faith is not in vaine. 4. That the weake by their example may be encouraged to a holy life, when they see it bring with it so happy a death, and that they may be strengthened against the feare of death, seeing it is alwaies comfortable to those that leade a godly life.

5. And

## To the Christian Reader.

5. and finally, that the friends of the departed, by their beautely departure, may be admonished not to mourne so much for their deirth, as to rejoyce for their life, and to thanke God, that euer it was their lot, in any degree, to be ioined or matched with so blessed seruants of God.

This Gentlewoman, Mistresse Katherine Brettergh was one of this number: her life, as long as God continued it, was deere to those among whom she was, as the life of a friend might be. Her husband, friends, kinsfolke, brethren, sisters, and all the godly that knew her, enjoyed a great blessing of God of her: and her deirth (no doubt) was grievous to her husband, as the death of a vertuous yoke-fellow. And if worldly affection would haue holpen it, it was the same in him that Davids was to Absolom his sonne, when he mourned for his death: O my sonne Absolom, my sonne, my sonne Absolom; would to God I had dyed for thee, ô Absolom my sonne, my sonne! But sure her death was such, her behavour in her sicknes so religioun, her heart so possessed with comfort, her mouth so filled with the praises of God, her spirit so strengthened against the feare of death, her conuest so happy ouer her infirmities, that such as loued her most haue greatest cause to rejoyce

2. Sam. 18.

33.

15

## To the Christian Reader.

in her death, and by seeing the wonderfull worke  
of God in her, to learne to renounce their owne  
affections.

This is the thing I thought with profit might  
be presented to the view of others also that knew  
her not: for when I had for my own private use  
and the use of my friends faithfully collected  
(out of the fresh memories of those that were  
present, and eye-witnesses as wel as my selfe) and  
set downe the manner of her sicknes and death:  
I considered that the knowledge thereof could  
not but be welcome to al those that desire to die  
the death of the righteous. And so the same  
causes that moued me to collect it, gave me also  
occasion to publish it. I remembred the saying of  
one, That it is great pietie to set foorth the *Nex. in. 2.*  
vertues of the departed, if they haue excel- *Monod.*  
led therein; yea it is a meanes to increase *Baf. 5.*  
grace in our selues. I thought so great mercie  
of God shewed to one among vs, ought not to be  
forgotten, but should remaine to vs & our chil-  
dre an example, to teach vs how good God is to  
them that loue him, and to assure vs that he  
will never forsake vs; but, in like manner as he  
did her, helpe and comfort vs, when we shal by  
death be called unto him. I considered the un-  
godly and uncharitable tonges of the Papists  
abiding in our countrey, who, since her death,  
have

## To the Christian Reader.

hane not ceased to give it out that she died despairing, and by her comfortles end shewred that she professed a cōfortles Religion. Wherein they bewray their malice & madnes, and shew themselves of what generatio they are, euē a people

*Iere.9.3.* (as the Prophet Jeremy saith) which bend their tongues like bowes for lyes: and (as

*Psal.11.2.* Dauid saith) make readie their arrowes to shoothe at them which are vpright in heart.

*And lastly, when I remembred the censure giuen by our Saviour Christ of the woman, that*

*Matth.16.7.* poured costly ointment on his head, a little be-

*2.9.10.11.* fore his Passion, though some of his Disciples

*12.13.* uniuersitly blamed her for the same, saying, What

needed this wast? yet he himselfe did not only excuse her for that fact, saying, she did it to

bury him: but also commaunded that where-

soever the Gotpell should bee preached throughout the worlde, there also that

which she had done should be spoken of, for a memoriall of her. Euen so, seeing this

vertuous Gentlewoman hath bin uniuersitly ac-

cused, by some popish persons, I thought it fit, that she should not onely be iustly excused, and

cleared from their false and flaunderous re-

ports: but also that a true historie of her holie

life, and christian death, should be annexed to

those learned Sermons which were preached at

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## To the Christian Reader.

her Funerall, by two godly Preachers, and are now published in print, that wheresoever they going before as the Gospell preached; there also this briefe historie may follow after, to be seene and read for a memoriall of her.

These reasons moued me both to collect and publish this treatise, the doing whereof I trust, as it will be acceptable to many, so can it bee hurtfull to none, unlesse possible it be to the kingdome of darknes. If there be any unsatisfied, and yet desire any other reasons, I tell them further, it is to burie her, and the last balme that euer I can poure upon her head: it is my farewell, and the last duty which I can performe unto her; and therefore I hope both excusable in me, and also profitable to others, because many things here spoken of her deserue imitation. And this I assure the Reader, that howsoeuer I may sometimes misse the forme of words which possibly the Gentlewoman v<sup>er</sup>sed in her speech; yet haue I faithfully set downe the substance of the matter, and for the most part also faithfully related the words themselves, and reported nothing but that which is most true, and testified by persons of good and honest report, as they are named in the margent: out of whose fresh memories the substance of that which I publish was presentlie set

## To the Christian Reader.

set downe. This I humbly desire thee, good Christian Reader, to accept. I had no other odours wherewith to imbalme her, I am but the pen-man, the thing it selfe was her owne, wrought in her by Gods spirit: and therefore not costly to me, though more comfortable to me, and all that heard it, then I can now expresse: and I doubt not, but it shal yeeld thee also the same comfort, and give thee occasion both to praise God, and imitate her wel-doing, which the Lord graunt.

Amen.



## A Post-script to Papists.

**P**ace and truth to as many of you as pertaine to God.) I am moued in conscience to deale with you, by this manner of writing, because of the false and slanderous reports which (I heare) some of your faction haue blazed and diuulged abroade, concerning the death of Mistresse *Katherin Brettergh*, a Christian Gentlewoman, whose life indeed was holy, and death most comfortable.

It is no noueltie, or new thing, to heare a lye from a *Papist*, but rather a principle of your religion : Therefore if you pleade antiquitie, as a marke infallible to know your Church by, for that point tak't you : you haue it from the Diuell your father by *Iob. 8.44* tradition diabolicall, holding the same still in these succeeding ages so succinctly, that (for ought I know) you will not leaue it, till you be shut foorth of the heauenly *Jerusalem*, and cast into *Topher*, which is prepared *Reuel. 22.15* of old for liers and inchanters.

Yet it pities me to thinke of some of your poore sillie seduced soules, how simple they be in Gods causes ( and yet malicious) for

N

the

### A Postscript

the most of my popish neighbors (what others be I know not) flye but a very low pitch, being people altogether void of learning, wit, and ciuilieie. The furthest drift of their religion, is to say, *the Pope is a good man*: to say, *it is safest to doe in religion as most doe*: to thump hard their breasts when they pray: to crosse them when they meete a Protestant: and to spit out when they name the *Dinell*: to gallop over a *Pater noster*, or *Ladies Psalter* upon their beades: and to say, *it was a good world when Mass was vp*, for then all things were cheape: finallie, some of them will say, *I beleue as my father beleueed (God bave mercie on his sweete soule)* and *I hope to go to him when I die*. This is the very length, breadth, and depth of most part of Popery where I dwell: euery one can reach this marke, and few can goe beyond it.

Another opinion of thele scottish people, is to say: *If a man dye like a lambe, and passe out of the world like a bird in a shell*; *he is certaintely saued*, although neither holines were in his life, nor God in his mouth; grace in heart, nor yet repentaunce, faith, or feeling at his death. Such blockish ends, a reverend man doth count fearefull, saying, *such men (excepting their fetherbeds and pillowes) dye liker*

Maister  
Greenham

liker beasts, then Christians. Againe, if the violence of any disease stirre vp impatience in a man at his death, straight lay our country-Papists, there is a judgement of God, serving either to discouer an hypocrite, or plague a wicked man (especially, if they proteste the truth of Iesu Christ, as this Gentlewoman did) then they cry, and shout; *see the effect of this religion, see the end of these men: where as indeede the truth is farre otherwise, as a learned writer doth notably determine.* It seemeth you Papists, or who els so evill doe judge thus, are little acquainted with Scripturos; nor yet were euer of Salomons minde, who speaking of outward things happening to man, doth say, *The same con- dition is to the iust, and to the wicked, both one to the pure and polluted.* David saw the wicked without bands in their death, neither were they troubled like other men, and yet were they reprobates, and the children of Satan. But if you Papists had Davids spirit (which the Diuell would not that you had, for Davids kingdome) you would iudge more charitably of Christians deaths (especiallie such whose liues were holy) notwithstanding any outward accident that might happen: at the leaft you ought rather to

Master  
Perkins  
his treatise  
of dying  
well.

Eccle. 9. 2.

Psal. 73. 4. 5

## A Post-script

mourne, and conceale it, then to laugh and  
deride the same: for when *Saul* was dead  
1. *Sam. 31.* in mount *Gilboa*, who was a notorious wic-  
4.5. ked man, and his death fearefull indeede,  
for he killed himselfe, what did *David*? re-  
joyce, or lament? Though *Saul* in his life  
time was alwaies his deadly enemy, yet  
mourned hee and wept for *Saul* and *Iona-*  
2. *Sam. 1.17.* than, saying, *Tell it not in Gath, nor publish it*  
18. *19.20.* *in the streeteres of Askelon, least the daughters*  
*of the Philistins reioyce, and the uncircumcis-*  
*ed triumph.* This did *David*, which was a  
man after Gods owne heart, though you  
(as it should seeme) rather delighte to solace  
your selues with the falles and infirmities  
of Gods children, then once to be touched  
as feeling members of one bodie, with an  
inward fighing, and sorrow for the same.

But now touching the death of this  
Gentlewoman, whereat some of your Ro-  
mish faction haue bragged, as though an  
oracle had come from heauen to proue you  
Catholicks, and vs Hereticks: Blessed be  
God, and our Lord *Iesus Christ*, the Diuell  
and you are all deceived, and God, euen  
our mightie *Iehovah*, hath you in derision,  
and shall laugh you to skorne, who hath  
not only frustrate your fond expectations,

but

to Papists.

but made your follie manifest to all men. This Gentlewoman's life being more holie, and her death more comfortable, then possible any of yours can be, so long as you continue Papists. The trueth whereof, I haue compendiously set foorth in this present treatise following, as will be testified by persons of honeste note and condition, then any of your generation. And

thus for this time I end, praying God  
to forgiue you your sins, because  
you know not what you doe,  
and to open your eyes,  
that you may see your  
errors, and come  
out of Baby-  
lon. A-  
men.



N 3

That

. viij. 9. 1.

That by some taste of the truth  
of that which befell the vndoubted child  
of God Mistris Katherin Brettergh, in the  
time of her sicknes neere before, and at  
the instant of her death, the mouth of the  
scanderer (which was soone opened)  
might be some deale stopped; the ex-  
pectation of the godly in part satisfied,  
and preuidice in all happilie hyspended;  
one both an eye and eare-witnesse there-  
of, caused these few lines, as an *Epitaph*,  
to be fixed nigh her Hearse.

Id est.

*Katherina, quia Christi sanguine mun-  
data, igneaque tentationum exploratio-  
ne purgata; Mundis, eodemque modo  
purgandis omnibus, tamen qua passa est  
tum etiam corundem exsiquis testissim.  
cupit.*

Jun. 3. 1601.  
sepult. trices.  
primo Mai  
cum dormi-  
sisset.

**T**True is is I strowe: But 'twas against mine enemie.  
Strongly I strugled; It was my strongest aduersarie.  
Strongly, not in my selfe, but in my euer-helper strong:  
Strongly; alas weake woman weakly strong:  
Strongly, though faintly; which was fleshes infirmicie:  
Strongly, and doubtfully, through my foes lying subtiltie:  
Strangely

Strangely (I grant) till strēghly is selfe in weakenes was seett strong.  
and Saviour mine did in the battailes strong,  
Plainely display his banner-booke in open field :  
VWhich seene, mine aduersaries all gan strinke, fall, yeeld :  
So Christ the victor searching the spoile, taking his pray,  
Me found for him, tooke to him : So I past from you away.  
VIines hereof my often'plied faith's confissions :  
VIines my prayers, plaints, tearefull eyes, hars yearning meditatiōs :  
VVines my swete, strong trembling, thirſt, my burning heate,  
Peace, joy, daſage; & all hars that present then wish mine did beare.  
But be all silent : One for me the truthe will tell :  
My witnes, now, in heaven, with whom I crowned dwell.  
And learne by me, with God and's word your childhood to acquaint,  
Then aged, finally (thoſh hap's at times) you ſhall not faint.

Si non teſtantis fide, }  
Monentis charitate } Moneamini.

---

Antiphonies eidem.

IT's not unlike (Christ's deaſe) ſuch conflict you endur'de :  
The members muſt be like the head, we are affir'de.  
'T u was not amiffe, you did ſo fierce hot firie triall bide :  
To haue pure gold, ſome ſeven times i tride.  
It were unmeete the ſeruants better then their Lord ſhould finde :  
The Captaine paſſe the pike, the ſouddiers stay behinde :  
'T is meete for u whom Christ dranke off all thas bitter cup,  
They of the ſame u with him a little dram ſhould ſup.  
And thoſh your life, your birth, your vertuous education,  
Your holy course in Reading, Prayer, Meditation,  
Meekenes, paſſience, paie, and religious chaſtitude,

Kathe-  
Both in your married state, and free virginitie,  
Did verthilie import you were the same  
You did professe, and as did sound your name:  
Tis that your death prou'd clearer leuen fold,  
You s'be Christ's member, seruent, soldier, and gold.

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### Noucheticon.

**L**earne all by this and othes more inft. Abrahams breed,  
Borne in the Church, nurft of her brests, begotte of immortall seed.  
Learne you that stand, haue peace, feele ioy, see light,  
Partake God's spiris, raffling his grace and heavenly gift,  
The time may come that you may fall, war rise, & peace seeme straige,  
You ioy w with anguish, ioy for death's shadow w may exchange:  
Satan may buffet, Gods spiris drise you to the vildernes,  
The booke mouth sweetning, be to your bellies bitternes.

Learne ye that in these heauenie changings be;  
God changeth never, never doe his graces die,  
Graces fountain runneth ever, it flowereth abundantly:  
We doe not alwaies thirst, seed called come: oft drinke we sparingly.

Learne you that in these blessed feelings haue no part,  
Nor of the bitter changings frele the smart:  
Your wretched state, who living are as dead wth hauen fence,  
Who dead shall ever line tormented, going hence.

Learne all, judge not before the time: happy and blos'd is he,  
Whe of the sillie humbled poore dash indec admisidly.

Edw. Aspinwall.

Katherine. {   
Pura: Christo quidam purgata.  
Vita, Christo preparata.  
Morte, Christo dedicata.  
Calix, Christo coningata.

W. F.



# The holie life and Christian death, of Mistris Katherin Brettergh.

**T**his Gentlewoman was borne in Chesbyre, the daughter of John Bruen of Bruenstapleford Esquire, well descended, and of an auncient house. Her education before her marriage was such, as became the profession of the Gospell, in godliness and purity of life and Religion, and well belie-  
med the *housewhershe was brought up*. The *Stapleford*.  
Scriptures she knew from a childe, and by reading thereof, gained such knowledge, that she was able readilie to applie them when occasion was offered, as wee may see at the time of her death, and that so fitly, and effectually, that she seemed to haue made them her daily meditation. For the things of this world she was moderate, and sober, and by her Christian life and death, she might teach many Gentlewomen, how vaine

2      *The Christian life and death*

vaine the pleasures and fashions of this world are, and how farre vnable to bring that peace to a distressed heart, that the embracing of true Religion can.

She ysed not to gad abroad with wan-  
dring *Dinah*, to dancing greenes, markets,  
or publike assemblies; but rather with *Han-*

*Gen. 34.1.*  
*1. Sam. 1.9.*  
*12.* *nah* did chuse to tread vpon the dust of the sanctuarie, and walke in the waies of *Sion* ;  
*yea, with David rather to be a doore keeper in*

*the house of God, then to have societie with the wicked, or to dwell in the tents and Tabernacles of the ungodlie.* The Sabbath day was alwaies deere and welcome to her, what time she would not be without the word preached, though many times she went farre for it. *Her delight was still to consecrate it glorious to the Lord.* And as it is said of *Iosiah*,

*2. King. 22.*

*19.* *his heart melted when he heard the law; so may it be said of her; her heart was so tender, and full of compassion, that oftentimes she was seene to heare Sermons, reade, pray, and meditate with teares.*

She made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: she never vsed to sweare oþ great nor small; nor yet to abuse her congue with vaine or vnseemely speeches; no not so

soþay

much

much as a iest-lye, or immodest word; neither durst she name the name of God, or take his titles in her mouth, without great reverence. In priuate speech where shee might speake with profit, she did it so well, that her speeches might haue been deliuered by a stronger vessell then her selfe: her words being so well seasoned, and proceeding from such a sanctified heart, did alwaies minister grace to the bearers.

To reade, to pray, to sing, to meditate, *psal. 16.3.* was her daily exercise; and her chieffest delight was in the holie societie of the Saints vpon earth (which I say not for any cause, but only to shew the fountaine frō whence her godly end flowed, and that the world may see some there be, which chuse rather to be ioyned with the people of God, then to *enjoy the pleasures of sinne for a season;* and *Heb. 11.25.* these I doubt not haue chosen the better part.) Finally, the precepts of the Lord were precious vnto her, for from her childhod she feared God and walked before him: both knowledge and sanctification did ioyn in her, the fruits & effects whereof did appeare in her life, and was seene at her death, to the glorie of God, and comfort of all beholders. *at 6. 17. 18. 19. 20. 21.*

She

#### 4 . The Christian life and death

*She was not like the simple Popish wo-  
men of our daies, which are ever learning,  
and never able to come to the knowledge of the  
truth ; but rather like the noble men and  
woment of Berea, which received the word  
of God with readines, and were able to dis-  
cerne of Paul and Silas preaching. But  
why doe I speake of Popish woment, whose  
understandings are darker then the darke-  
nes of Egypt ? Let vs come and examine  
many other which seeme to detest Poperie,  
and aske them a reason of their faith ; they  
can tell you a tale of their ruffes, and their  
pride, and their vanitie ; but for Religion,  
it is the least thing they regard, or seeke to  
know : which I speake not so much to so-  
lace my selfe in the sinnes and simplicitie  
of others, as earnestly desiring all Gentle-  
women, that either knew this holy saint of  
God, or hereafter shall heare of her, insteed  
of your glasses at home, wherein you prick  
and prune, and pin your selues, to looke in-  
to this glasse before your eyes, that so her  
life, and death, may be an example for you  
to follow.*

*When she was about twentie yeeres old,  
(by the consent of her selfe, & her friends)  
shee was married to a young Lancashire  
Gentleman,*

Gentleman, Master William Brettergh of Bretterghoult neere Liverpoole: one that likewise embraced Religion sincerely, and for the same indured many grieuances at the hands of Papists.

Two yeeres and more she liued after she was married, and had issue only one daughter: during which time, this couple liued together in such mutuall joy and comfort, as well besemeed the children of God, which make profession of his trueth. And although this Gentlewoman came from the habitations of Abraham, to dwell in Sodome, amidst the tents of Kedar, that is to *Psal. 120.5.* say, among inhumane bands of brutish Papists, induring many temporal grieuances from them; yet her knowledge, patience, mild inclination, and constancie for the trueth was such, as that her husband was farther builded vp in Religion by her meanes, and his face daily more and more hardened against the diuell, and all his plague agents; the Popish Recusants, Church Papists, profane Atheists, and carnall Protestants, which swarmed together like Hornets in those parts.

It is not vnowne to Lancashire, what horses and cattell of her husbands were killed

killed vpon his groundes in the night, most barbarously at two severall times by Seminarye Priests (no question) and Recusants that burked thereabouts. And what a losse and hinderance it was vnto him, being all the stocke hee had vpon his groundes to any purpose. This fell out not long after shee was married to him; yet this was so farre frome dislaying her, or working such passiones in her, as are common to her sex, that

\* John  
Wrightin-  
son Esquier.  
Richard  
Orme.  
Raph Hea-  
son &c. and  
many more.

she rather rejoyced, then sorrowed; turning it into matter of praising God, and submittting her selfe to his good prouidence. Of the world haue faith; it is good that such things be; but woe be to them that doe them. It is good in God thereby to chasen his children, and preuent some sinnes, which he sawe vs like to fall into. It is good in respect of Gods Church, that the weake may be confirmed in the truthe, and that Papistrie may be disgraced, when the world shall see such wickednesse flow from it. It is good in God, that the wicked may bee without excuse at the day of iudgement, when their conseruice shall tell them, that howsoeuer God suffers them to doe such villanie for some iust cause knowne to himselfe; yet they commit it onely of malice

lice and reuenge. Oftentimes also in these vexations, she wold haue said; the mercies of God are infinite; who doth not only by his word; but also by his justice, make vs fit for his kingdome. Little doe our enemies know what good by these things they doe vnto vs, and what wrack they bring to their owne kingdome, while they set foorth the wickednesse thereof. Many times she would pray that God wold forgiue them, which had done them this hurt, and send them repentance: and she wold call vp on her husband, that he wold doe the like, and *blesse them that cursed him*. And for *Matth. 5.44.*  
*feare least her husband should faile in that poynt through infirmitie and weakenes*, as it is said of *Job*, who offered sacrifice for his *Job. 1.5.*  
*sonnes, least peraduenture they should sinne, and blasphemie God in their hearts*: so she never failed, but daily prayed vnto the Lord to sanctifie her husbands thoughts, and direct his heart aright, only to seeke Gods glorie, without either desire of reuenge, or satisfying his owne affections. So humble was her spirit, so carefull to auoyde and preuent sinne, both in her selfe and others; and so mild of nature, that as *Jacob* with his *Gen. 33.3-4.*  
*mildenes* softened the malicious heart of *Esau* his

## 3 The Christian life and death

his brother: and *David* by his kindnes in  
1. Sam. 24. the caue, chaunged the furie of *Saul*, into  
17. 18. weeping and confessing that *David* was  
more righteous then he: so she by her meek-  
nesse, humilitie, and vnspotted carriage in  
the world, forced some of the aduersaries to  
Religion, to speake well of her.

For her life, she was well reported of all  
that knew her. Pitifull and bountifull was  
she to the poore, and slacked no opportu-  
nitie to doe good wherein she could; but  
constantly held her course, and kept her  
times of praying, reading, and meditating,  
(wherein she had plentifull gifts) and con-  
tinually vsed the same at such times as were  
fitting for her state, sex, and calling. At the  
exercises of Religion, as prayer and instru-  
tion in her familie, she would not be wan-  
ting: besides priuate prayer, and medita-  
tion which she omitted not but vsed daily,  
both in her chamber, as also abroad secre-  
tly and solitarily in the orchard, garden, or  
fields, as *Isaacs* manner was. In reading the  
Scriptures she vsed evermore to taske her  
selfe, eight chapters a day at the leaft, and  
for the time which she saw euill or idly  
spent, without doing some good, she vsed  
to call the time of temptation. Many times al-  
so

so she would reade some godly writer, or expositer of Scripture, or in the booke of Martyrs; and was scene to weepe most bitterly, when either shew had read of that which touched her affections neare, or of the cruell matyrdome, which the deere children of God were put vnto, by the cruell and wicked tyrants of former daies.

For Poperie, she saw it so grosse and foolish, that shew would not once name it, except it were to argue against it, but neuer for it: so zealous was she of Gods glorie, and loued the truth so intirely, that shew would not once open her mouth to pleade for Baal.

Sinne aboue all things was hatefull vnto her, for thereat shew would haue grieued, as well when shew had scene it in others, as in her selfe. One or two examples I can not omit, wherein shew betrayed a worthie spirit, sanctified by the spirit of God, and prepared for all the assaults of Satan. On a tyme, as her husband and shee were riding toward the Church, he was angry with his man: *Alas husband (quoth shew) feare your heart is not right towards God, that can be thus angry for a trifle: And weeping shew laid further, you must pray agaist this your affection, and alwayes bee sure your anger be of God, for*

O

else

*Exod. 32.13*

*Psal. 16.4.*

*Exodus. 5.3.*

*Judge. 6.31*

*37.*

*Exodus. 4.25*

*28.*

10      *The Christian life and death*  
else how dare you appeare this day before his  
minister? And offer vp your prayers in the  
publike congregation of the saints of God? An-  
other tyme, a tenant of her husbands, be-  
ing behinde with his rent, she desired him  
to beare yet with him a quarter of a yeere,  
which he did; and when the man brought  
his money, with teares she said to her hus-  
band: *I feare you doe not well to take it of him,*  
*though it bee your right, for I doubt he is not*  
*well able to pay it, and then you oppresse the*  
*paore.* So great a compassion had she of o-  
ther mens wants, that all things being du-  
ly considered, and rightly weighed, mee  
thinkes I may say of her, as Paul said of Ti-  
mothie, *I know none like minded.*

*Phil.2.20.*

Thus after she was maried, she continued  
in the things she had learned, and held her  
profession with such sinceritie, that the  
common enemies to our religion (the verie  
Papists) had nothing to say against her, but  
confest her life was vnreproouable. And  
as for the godly that knew her, they al-  
waies acknowledged that modestie, and  
virtuous carriage in her, ioyned with  
knowledge and practise of all the duties of  
religion, that they had iust cause to report  
of her, as of a sound and faithfull professor  
of the Gospell.

Two

Two yeeres, and something more she liued with her husband, till about Whitson-tide, it pleased God to send her that sicknes whereof on Whitsunday 1601. she died.

*Anno Dom. 1601.*

Her sicknes tooke her in the manner of

*shot burning Ague*, which made her according to the nature of such diseases, now and then to talke somewhat idly, and through the tempters subtiltie, which abusid the infirmitie of her bodie to that end, as he oftentimes vieth to do in many, from idle words, to descend into a heauie conflict, with the infirmitie of her owne spirit; from the which, yet the Lord presently and wonderfully deliuered her, giuing so ioyfull an issue to the temptation, that shee might well vise the words of the Prophet, as afterwards shee did, *For a moment O Lord thou diddest bide thy face from me, for a little season, but with everlasting mercie thou hast compassion on me.*

On Saturday seuenight *May. 23.*

before Whitsunday, what time shee sickened,

she began to feele some little infirmitie and

weaknes of faith, more then shee had wone

to shew, but shee soone ouercame it.

On *May. 25.*

Munday night it increased vpon her, and

the assault of the enemie began to be sharp,

and so continued till the next day at afternoone;

what time God deliuered her, and

sent her peace, and comfort of conscience, and so increased the same in her continually till she died. The manner of her affliction was this.

*M. William Bres-  
tergh.*

*M. William Fox.*

*M. Edward Aspinwall.*

*M. John Bres-  
tergh.*

*Mistress*  
*Maud Bres-  
tergh.*

*Mistress*  
*Scholastica*  
*Fox.*

*William*  
*Wood-  
ward.*

*Elizabeth*  
*Challoner.*

First, the feueritie of Gods iustice, and the greatnes of her sinnes began to come into her minde, which much afflicted her, and she would often speake of it. Then shee accused her selfe of pride, that she had delighted too much in her selfe, and her beautie. Afterwards shee thought shee had no faith, but was full of hypocrisie, and had not imbraced religion so earnestly, nor glorified God so worthily (especially with her tongue, which oft she repeated) nor loued him so sincerely, as she ought to haue done. Sometime she would cast her Bible from her, and say : *It was indeede the booke of life, but she had read the same unprofitably, and therefore feared it was become to her the booke of death.* Sometime she would say her sinnes had made her, a pray to Satan; a spectacle to the world; a disgrace to religion; and a shame to her husband, kinred, and all true Christians : and here shee would weep bitterly. Sometime the originall corruption wherein shee was borne, troubled her, and the sinnes of her parents, and the common-parents of all, *the eaters of the for-  
bidden*

bidden fruste: as it that had made her vnu-  
worthie of God, and were then laid to her  
charge. Many times shee accused her selfe  
of impatience, bewailing the want offee-  
ling Gods spirit, and making doubt of her  
election, and such like infirmities. She  
wished, that shee had neuer beene borne, or  
that shee had beene made any other crea-  
ture, rather then a woman. Shee cried out  
oftentimes, *Woe, woe, woe, &c. a weake, a wo-  
full, a wretched, a forsaken woman*, and such  
like pitifull complaints against her selfe,  
with teares continually trickling from her  
eyes. Shee complained of grieuous thirst,  
such as all the water in the sea could not  
quench (and yet when drinke was giuen  
her, sometimes refused it, sometimes tooke  
a very little of it): Sweate burt out vpon  
her exceedingly, and sometime her bodie  
burned extreamely. So it seemed the sorroves  
of death hemmed her in, and the grieves of hell  
laid hold vpon her. Sometimes shee was very  
dull in prayer, and once when shee should  
haue said, *Leade vs not into temptation*, shee  
made a stop, saying, *I may not pray; I may not  
pray* (being interrupted, as shee said, by Satan) &  
so shewed much discōfort: howbeit shee was  
not left till shee could both pray, and make  
confession of her faith with speciall appli-

cation to her selfe. Besides these firie darts of Satan, she was once or twice troubled with vaine speeches, as of her child, the killing of her husbands cittell, that she thought shee saw a fire by her, &c. But every one saw that these things proceeded of weakenes, emptines of her head, and want of sleepe, which her disease would not affoord her.

These fits though they were for the time grievous to her selfe, and uncomfortable to her friends: yet were they neither long nor continuall, but in the very middest of them, would she oftentimes giue testimonie of her faith, striuing and fighting against her temptations. Many times when the standers by iudged her afflictions at the sharpest, would she call vpon God, lifting vp her eyes and hands to heauen, and desire him to giue her strength against her temptations. Many times with a cheerefull countenance she would desire those that were by not to faint, or giue her ouer, but constantly to pray, and helpe her against the tempter. Once in the middest of her temptation, being demaunded by *Master William Fox*: whether she did beleene the promises of God, nor no? and whether she could pray? she answered: O that I could, I would willingly, *Mark. 9.24* but he will not let me. Lord I beleene, helpe my unbeliere:

vnbeliofe: which shee pronounced with a still low voyce. And when he replied, that if she had a desire to pray and beleeue, shee did pray and beleeue, and that so effectually, that hell gates should not ouercome her, according to that of the Apostle; God <sup>2.Cor.8.12.</sup> accepteth it according to that a man hath, not according to that a man hath not: shee was much comforted thereby.

Once after a great conflict with Satan, she said: *Satan reason not with me, I am but a weake woman, if thou haue any thing to say, say it to my Christ; he is my advocate, my strength, and my redeemer, and he shall pleade for mee.* Sometimes when she was affilited with the accusation of her sinnes, and want of feeling Gods mercie, she would with many a pitifull sob and much weeping, pray to the *John Brettergh.* *Lord Iesus Christ to helpe and comfort her, a poore, wofull, distressed woman, and request others to pray for her.* And when shee was moued to make confession of her fath, she would doe it oftentimes, saying the *Ed. Aspinwall.* *Apistles Creede, and concluding the same with words of application to her selfe: I beleeue the remission of (my) sinnes, the resurrectiō of (my) bodie, and eternall life (to mee) Amen.* And hauing done, she would pray God to confirme her in that fath, euer con-

cluding with the *Lords prayer*, as devoutly and reverently as any that were present. A Christian friend, who by his daily attendance on her, discharged the dutie of a faithfull Christian, standing by told her, that no temptation had befallen her, but that which appertained to the child of God, and that God is faithfull and true, and had promised to give an issue with the temptation: whereat shee expressed great comfort.

Maister Edward Aspinwall, a faithfull professor of the truth, and a true *Israelite*, was much with her in the time of her sicknes, and ministred much heauenly instruction vnto her, and comforted her at all times with apt places of scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentiful consorts of God vnto his Church, in the 40. 41. 42. and 43.

*Isai. 40.1.2.* Chapters of *Isaiab*, vttered in such speeches  
*28.29.30* 31. & phrases, as might most fitly answere her  
*Isai. 41.8.9.* discomorts. Also he directed her to consider the Passion and Prayer of our Sauiour  
*10.13.14.* 17.18. *Isai. 42.1.2.* Christ, for all his, *John 17. Math 26. Luke*  
*3.4.5.6.7.8.* 22. 23. But specially did he often inculcate  
*13.14.15.16* *Isai. 43.1.2.* that sweet invitation of our Sauiour: *Come*  
*5.25.* *unto me all you that travelle & be heauie laden,*  
*Math.11.28.* *I will ease you.* But the difficulty shee had  
*sometimes*

sometimes to apply these generals vnto her owne soule in particular, made the case more full of anguish to her selfe, and fearefull and lamentable to the standers by : Albeit she acknowledg'd Gods maiestie, mercy, faithfullnes, and truth ; yet still couplayned she of her owne weakenes, and vnworthines, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwile, it is the peculiar worke of the *holy spirit of God*, to periwade the heart and soule of her particular interest in these generall promises) shee was told that the *Almighty*, who was *merciful*, as she had proued, and *faithfull* as shee confessed; intended all these mercies to as many as he did call and make promise to. And that hee called her shee must needs confess, both because that then shee not onely her selfe read, but heard others read those blessed words of God vnto her : and also for that in former times, shee had beene touched with the loue of God, and that his truth : and had well profited in the detestation of sinne, and imitation of her Sauiour in a holy life. And for y proefe the reof, shee was wished to remember in former times her *Baptisme*, her frequenting of *Sermons*, and often receiv-

ing

uing the most comfortable repast of the holy *Communion*, her daily, and almost continual exercise of reading, meditating, and praying, &c. Also he assured her, that neither the present agony she was in, nor the speeches then in that distresse, tending to the signification of despaire, extorted from her, were any iust causes, why either she, or any that heard her, should iudge fearefully of her, because all might see the fault was not in her will, as appeared by her prayers, confessions, plaints, sighs, teares, and grones to God for mercie, and full assurance in the bloud of *Christ*; but in her *indgement*, not able at that time to discerne the wayes of the Almighty: And therein (he told her) she was made conformable, not only to many the holy Saints of God, *Job*, *Jeremy*, *Dauid*, and others more, but also to her head, our Lord and Sauiour *Christ Jesus*, of whom we

*Job. 3. 1. &c.* reade, that some haue cursed the day of their birth, and called for their end, and darknes to

*Job. 6. 4. 8. 9.* cover them: They haue been as men without hope, and swallowed vp in despaire: They haue

*Job. 16. 9.* cryed how the wrath of God hath torne them, and the terrors of the almighty haue fought a-

*1. lament. 3.* gainst them: They haue had no peace in their soules, nor comfort in their consciences, their

*Psal. 6. 3.* prayers haue beene shut from God, their sinnes haue

haue been terrible vnto them, crying that their *Psal. 38.4.*  
 iniquities had gone ouer their heads, and were a *burden* *too heauie* for them to beare: And they  
 haue thought themselves *spectacles of shame* *Psal. 71.7.*  
 and reproch, and as *monsters vnto men*: They  
 were grieued for the sinnes of their parents, and *Psal. 72.17.*  
*complained* that they were *desolate, forsaken,* *Psal. 51.5.*  
*and most miserable and wretched in the world;* *14.10.3.*  
*yet for all this were they still the deare chil-*  
*dren of God, as you are this day. Nay (faire*  
*he) I pray you consider, what torments*  
*God inflicted vpon his deare Sonne on*  
*the Crosse: did he not cry out, *My God, my* *Math. 27.**  
*God, why hast thou forsaken me?* He complai-*46.*  
*ned, that his soule was heavy vnto death; yet *Math. 26.38.**  
*was he heard in that which he feared, & God *Hebr. 5.7.**  
*deliuered him. After this, he read vnto her*  
*the 22. Psalme, wherem *Dauid* complained*  
*partly of his owne, but principally of the*  
*most bitter anguill which our Sauiour*  
*Christ indured, and suffered in body and*  
*soule, putting her in minde, that her case*  
*was not so bad as *Dauids*, nor much unlike*  
*our Sauiours, who indured all that, and*  
*more for her; & therefore she had no caule*  
*to feare, seeing *Christ* had obtained victory,*  
*and would vndoubtedly be with her, deli-*uer her, & eternally glorifie her with him-**  
*selfe for euermore; and so continually hee*  
*propoun-*

May. 26.

propounded to her such comfortable places of scripture as might meete with her infirmitie. This greatly refreshed her, and gaue her occasion many times to call vpon God, for increase of grace, and deliurance from her grieuous temptations: The which God of his accustomed goodnes vouchsafed, on *Tuesday*, about three a clock in the afternoone, what time shée felt her selfe in very good measure deliuered from all her former feares and afflictions. But on *Saturday* next after, which was the day before her death, shée was wholly released, and filled with such inward comfort, that it greatly affected vs that saw it.

This is the summe of that temptation which shée had, wherein what can any man see that might giue iust occasion to report our religion comfortles, or the Gentlewoman dyed despairing? This wee are sure of, that *to bee without temptation is the greatest temptation*: as also, that nothing betell her, which hath not befallen the holiest of the children of God. And she that considered her owne corruption, which how great it is in the best of Gods Saints, I neede not say, and bethought her selfe of the punishment due thereto, if God in iustice should reward her; no maruell if shée brake out some-

sometime into heauie complaints. I make no question it was the worke of God in her, to suffer Satan to accuse her, and afflict her for her sinnes, that so she might the better see them, and consider the haynousnes of them, and before her departure repent her of them, and betake her wholly to Christ for the sauing of her soule. And if it pleased God thus to make her possesse her sinnes before she dyed, let thole which never yet knew the waight of their sinnes, be wise in time, and remember that hee shall never haue his sinne forgiuen, which first or last doth not vndergo a holy despaire for it, and acknowledge nothing to remayne in himselfe, but matter of iudgement and condemnation: and comfort and eternall life to flow alone from *Iesus Christ*.

And as for those, which haue learned to scoffe at the terrors of Gods children, & to centure such, as are at somtimes cast down with feeling the anger of God against sin, let them consider the blessed issue that God gaue to the troubles of this Gentlewoman, and let them acknowledge his worke in her. And if they will not do this, but proceede to traduce the dead, then let them call to minde, those of the Popish crue, and persons of greater note among them, then this

*Fox, Act 1  
and Mon.*

*pag. 1904.<sup>61</sup>*

*pag. 1908.*

*\* Francis the*

*Monk, one*

*of the ten po-*

*fish persons*

*converted in*

*Frace, anno*

*Dom. 1601.*

*See Hauen*

*Miller, his bo-*

*ther sets*

*downe cer-*

*tain exampes*

*of the tisuius*

*so this pur-*

*pose.*

this Gentlewoman was, which haue dyed  
most fearefully indeede. Cardinall *Sadelot*,  
*Jacobus Latomus* the Diuinitie Reader at  
*Louane*, *Hofmeister* the Frier, *Guarlacus*,  
*Bonselius*, *Crescentius* the Cardinall, *Stephen*  
*Gardiner* Bishop of *Winchester*, and diuers  
the bloudy persecutors in *Queene Maries*  
time, and some of the Popes themselues, as  
namely, \**Pope Sixtus Quintus* of late yeers:  
all which died most fearefully & miserably,  
and shewed manifest signes at their death,  
that their popish superstition was the con-  
tra letitiosa, demnation of their soules. And if they will  
judge of my religion by my death, let them  
acknowledge their religion is the doctrine  
of desperation, and that the truth & faith  
which was able to fill the heart and tongue  
of this blessed Gentlewoman at her death,  
with such heauely comforts, is the doctrine  
of Christ, revealed from heauen, that wee  
might live and dye in it.

From *Tuesday*, till *Whitson-eeuen*, her  
comfort still increased, and temptations  
vanished away. She would the very cheer-  
fully ioyne with the company in prayer,  
and singing *Psalmes*, as occasion offered,  
and performed all such duties, as was meete  
for her in that estate. One day, her brother  
*Matler John Bruen* of *Bruenstapleford*, came  
from

*John Bruen  
Esquier.*

from his house in Cheshire to visit her, and William after some kind salutation passed betweene Brettergh. them, he said vnto her: Sister, be not dis- Will Foxe, maid at your troubl'es, but remember what the John Bret- Apostle saith, that judgement must begin at tergh, Will- the house of God: To whom she answered, Ward, John as one that was also very ready in the scrip- Holland, tures, with the very next words following, Maud Bret- True it is, and if it begin at vs, & the righteous tergh, Scho- shall scarce be saued, where shall the sinners and lastica Foxe. vngodly appeare? After that, she peated with 1. Pet. 4. 17. him, & sung a Psalme with him, as one that 18. receiued great comfort by him, & acknowled- ged in him, a hart set to seeke the things be- longing to the kingdome of Christ. Du- ring this tune, in the night with such as wa- John Hol- ked with her, she would pray and rehearse land, Will- for her comfort many texts of Scripture, liam Bret- and namely, the 8. to the Romanes, many tergh, Will- times concluding and closing vp y she read, Ward. or repeated, with prayer, and most comfor- table vses and applications thereof to her selfe, with shew of such ioy and comfort, \*R. Orme, that the hearers rejoyced at it. When she John Hol- receiued any meate she prayed God not land, Will- only to sanctifie those creatures for her bo- liam Bret- dily sustenance, but also to fill her soule tergh, Will- with the waters of life, often repeating that Ward. of the Reuelation, To him that iheristeth, will Will Foxe.

Reuel. 21.6. *I give of the waters of life freely.*

VVilliam  
Brettergh.  
VV. Foxe.

Psal 119.  
72.72.

VVilliam  
Brettergh.

Maud  
Brettergh.

VVilliam  
Brettergh.  
Rom 8.15.  
VV. Foxe.

One time she tooke her bible in her hand, and joyfully kylling it, and looking vp toward heauen, she sayd that of the Pialme : *O Lord, it is good for me that I have beene afflicted, that I may learne thy statutes: The law of thy mouth is better to me then thousands of gold and siluer.*

Another time she called her Husband to her, and said : *O Husband, beware of Papistry, keepe your selfe holy before the Lord. Yeeld not to the abominations of the wicked, least they reioyce, and so you dishonor God, and destroy your owne soule.* Againe she said, *Let my little child be brought vp among the children of God, and in the true feare and knowledge of his Maiestie so shall I meete her in heauen, whom now I must leaue behinde me on earth.*

Againe, sometime she would pray with a low voyce to her selfe, and that saying of Paul, *We have not received the spirit of bondage to feare any more, but the spirit of adoption, whereby we cry Abba father,* was much in her mouth : and the last words *Abba father,* shee would double oftentimes ouer. She would sing to her selfe the last verse of the 13. Psalme.

*I will give thanks unto the Lord, and praises to him sing : Because he hath heard my request, & grased my wishing.*

Finally

Finally, in these and such like exercises and meditations, did she spend the whole time of her sickness, after the Lord had once enlarged her heart, from the temptations of Satan.

But vpon Saterday about eleuen of the clocke in the morning, the Lord disclosed himselfe in mercie, to her more plentifully, then euer before, and as I may say, he dealt familiarly with his hand-mayd : for from that time, to her very death, which ensued the next day, the feeling of Satans temptations seemed quite to bee banished from her ; so that she made no shew of them, her thoughts were not occupied with y<sup>e</sup> world, husbād, child, or any thing els, to our thinking ; neither was her sicknes troublesome to her, as before it had beene : but as one raised from death to life, or rauished in spirit, so seemed she to vs that stood by : her countenance ioyfull : her tongue flowing with the praises of God : and her voyce as most heauenly musickē and melodie of peace, sounding praise, and honour, and glorie to God in a wonderfull manner, as followeth.

About eleuen of the clocke she began to tremble and quake a little, and withall she asked her husband if he would help her with

VVilliam  
Breuergh.  
Maud Bre-  
uergh.  
Elizabesh  
Challoner.

prayer to God against the tempter, saying, will yee neither pray with me, nor bring some godly man that may put holie things into my minde, whereby I may be able to resist Satan? Hauing thus said, she vttered these words: *O Lord God of my saluation, help my weakeenes, please thou my cause, O God of truthe, for in thee doe I trust.* After this, they prayed together, and she answered *Amen* to euery petition. Then after this she required him to reade some part of the scripture: whereupon he read vnto her the 8. to the *Romans*, the 91. *Psalme*, and the 17. of *Ioyn*, the which as hee read, and came to the 4. verse, *I hane finished the worke which thou gauest me to do, and now glorifie me*: She desired him to pause a while, and the said, *Blessed be thy name, O blessed Saviour, perfect the worke I humbly beseech thee which thou hast begun in me.* Then as he read the 9. verse, *I pray not for the world, but for them which thou hast giuen me, for they are thine*: she interrupted him againe saying, *O Lord Iesu doest thou pray for me? O blessed and sweete Saviour, how wonderfull! how wonderfull! how wonderfull are thy mercies!* Reade on said she, *the blessed reading that euer I heard, the comfort whereof doth sweeten my soule.* Then reading vertie the 22. *And the glorie which thou gauest me,*

I spound shurt; yet now I thank my God, mine eyes  
 were opened, and I do feele and see the euerlusing  
 mercies of my Christ: laying then further as  
 it is in the 27. Psalme. Thou saidst, seeke my Psal. 27. 8. 9  
 safte: my heart answered to thee, O Lord, I will  
 seeke thy face. O hide not therefore thy face  
 from me, nor cast thy seruants away in displea-  
 sure, thou hast been my succour, leue me not,  
 nor forsake me, O God of my salvation. And  
 being willed to commit her soule into the <sup>17. William</sup>  
 ambands of Christ, she laid: O Lord Iesus, thou brethergh.  
 my last redemeed me, please thou my cause, for in- <sup>Psal. 31. 5.</sup>  
 to thy lawnes alone doe I commit my spirit, O  
 whom God of truth. And then feeling more  
 joy to abound, one praising God with her <sup>17. William</sup>  
 for his great mercies shewed toward her, <sup>17. Woodward.</sup>  
 she further laid: I give thee thankes O father, <sup>Mat. 11. 25.</sup>  
 my Lord of heauen and earth, because thou hast  
 shewed these things from the wise, and men of un-  
 derstanding, and hast opened them unto me thy  
 poore handmaide, which art but dust and ashes.  
 O how mercifull and marueilous gracious art  
 thou unto me! yea Lord, I feele thy mercie, and <sup>17. W. Foxe.</sup>  
 I am assured of thy loue, and so certaine am I  
 therof, as thou art that God of truth, even so  
 sure doe I know my selfe to be thine, O Lord my  
 God; and this my soule knoweth right well, and <sup>Psal. 139. 14</sup>  
 my soule knoweth right well which speech  
 of her assurace, she ofte repeated. Presently  
 after

26 *The Christian life and death*

VVilliam  
Breuergh.  
Maud Breu-  
ergh.  
Elizabeth  
Challoner.

prayer to God against the tempter, saying, will yee neither pray with me, nor bring some godly man that may put holie things into my minde, whereby I may be able to resist Satan? Hauing thus said, she vettered these words: *O Lord God of my saluation, help my weaknes, pleade thou my cause, O God of truth, for in thee doe I trust.* After this, they prayed together, and she answered *Amen* to euery petition. Then after this she required him to reade some part of the scripture: whereupon he read vnto her the 8. to the *Romans*, the 91. *Psalme*, and the 17. of *John*, the which as hee read, and came to the 4. verse, *I haue finished the worke which thou gaueſt me to do, and now glorie me*: She desired him to pause awhile, and theſe said, *Blessed be thy name, O blessed Sauour, perfect the worke I humbly beseech thee which thou haſt begun in me.* Then as he read the 9. verse, *I pray not for the world, but for them which thou haſt giuen me, for they are thine*: She interrupted him againe ſaying, *O Lord Iefu doest thou pray for me? O blessed and sweete Sauour, how wonderfull! how wonderfull! how wonderfull are thy mercies!* Reade on ſaid ſhe, the blessed reading that euer I heard, the comfort whereof doth sweeten my ſoule. Then reading vertie the 22. *And the glorie which thou gaueſt me,*

I haue ginen them, that they may be one as we are one. With marueilous ioy she vttered the words of David many times ouer, I confesse before the Lord his louing kindnes, and his Ps.107.8.9 wonderfull workes before the sonnes of men: for he hath satisfied my soule, and filled my hungry soule with goodnes. When he came to the 24. verse, Father, I will that they which thou hast giue me, be with me, euен where I am, that they may behold my glory which thou hast giuen me. Stay, said she, and let me in meditate on the goodnes of the Lord, for this is the sweetest saying that euer came to my soule: for now I perceiue and feele the countenance of Christ my redeemer is turned towards me, and the bright shining beames of his mercie is spread ouer me: Oh happy am I, that euer I was borne, to see this blessed day! Praise, praise, ô praise the Lord, for his mercies; for he hath brought me out of darknes, and the shadow of death: he hath deliuered my soule from the snare of the hunter, and hath taken me out of the den of Lyons, euен from the iawes of Leviathan, that piercing Ps.27.1. & crooked serpent, and hath set me in a place of rest, and sweete refreshing: Oh praise the Ps.102.1. Lord, O my soule, al that is within me praise his 2.3.4. holy name: my soule praise thou the Lord, and forget not all his benefits, which forgiueth all

thine iniquities, and healeth all thine infirmities: which hath redeemed thy life from the graue, and crowneth thee with mercy and compassion. This she often repeated: And then againe remembraunce the 21. and 22. verses of the 17. of Iohn, she said: O my sweete Saviour, shall I be one with thee, as thou art one with thy Father? And wilt thou glorie me with that glory which thou haddest with the father before the world was? And doest thou so loue me (which am but dust and ashes) to make

*Psal. 144.3. me partaker of glorie with Christ? What am I  
Psal. 8.4. poore wretch, that thou art so mindfull of me?*

Oh how wonderfull! how wonderfull! how wonderfull is thy loue! Oh thy loue is unspeakable, that hast dealt so graciously with me! oh I feele thy mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought, and as I willingly would doe! oh that you all would helpe me to praise the holy one of Israel, the God of all consolations! And thus for the space of five houres together at the least, she continued praysing and lawding the Lord, with such a gladsome and heauenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweete sentences, and sugred phrases of perfect and holy eloquence, as the trueth thereof, if it could

could haue been taken, were admirable, continuing so many houres together; some part whereof was this.

O my Lord, oh my God, blessed be thy name for euermore, which hast shewed me the path of life. Thou didst O Lord hide thy face from me *Isai.54.8.* for a little season, but with euerlasting mercie, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea Lord, thou hast had respect vnto thy handmaid, and art come with fulnes of ioy, and abundance of consolations: O blessed be thy name o Lord my God. Then she repeated part of the *16. Psal.16.5.9.* Psalme, saying: The Lord is the portion of mine inheritance, wherefore my heart is glad, and my tongue reioyceth: Thou wilt shew me the path of life: In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore: oh that I could therefore praise the Lord, as he is worthie to be praised! I will sing to the Lord, I will sing to the praise of the God of Israel: come, come (saith she) and helpe me, *Judges 5.3.* o helpe me to praise the Lord. And with y she began to sing the third Psalme, and continued to the end of the Psalme, as perfectly, and with as sweete a voyce, as euer she had before in her health; and concluded with the 49. verle of the 106. Psalme.

The Lord the God of Israel,

30      *The Christian life and death*  
    be bleſt for euermore:  
    Let all the people say Amen,  
    praise ye the Lord therefore.

And after this ſhe ſaid, O praise the Lord,  
for hee hath filled me with ioy and gladnes of  
hart, and brought me from the gates of hell, and  
of death: repeating that of the 16.Pſalme,  
My line is fallen vnto me in a pleasant place:  
yea I haue a faire heritage, for the Lord is the  
portion of mine inheritance: The place where  
I now am, is ſweet and pleafant: oh how pleasant  
is the ſweete perfume of the place where I lye!  
Exod.30.23 It is ſweeter then Aarons composed perfume of  
principall ſpices: how comfortable is the ſweete-  
nes I feele! It is like that odour that proceedes  
from the golden censor, that delights my ſoule.  
The taste is precious: do you not feele it? Oh ſo  
ſweete it is! yea ſweeter then mirrh, the hony, or  
the hony combe. Let me therefore ſing againe,  
and againe vnto my Lord, and my God. Then  
ſhe did ſing the 19.Pſalme, beginning at  
the 7.verse, how perfect is the law of God, &c.  
and ſo on to the end of the ſame. And after  
v spirituall reioyſing, in ſinging of Pſalmes,  
ſhe then prayed vnto God faithfully, and  
praised the Lord againe ioyfully. And be-  
ing ſtill full of theſe, and ſuch like heauenly  
consolations, ſhe did ſing againe moſt har-  
tily, vnto the praise of God the 136.Pſalm,

*Praise*

Praise ye the Lord, for he is good, for his mercy indureth for euer, &c. In which Psalme, for his mercie indureth for euer, is 26. times repeated. A christian friend comming in at the same time, which was about sixe of the clock in the euening, marueiling to see her exceeding ioyes, and heauenly harmonie, wherein she continued with such words and phrases, that were so spirituall, prayed for the continuance of the same vnto the end: whereupon she then burst out, relating further of her ioyes, saying: *Oh the ioyes! the ioyes! the ioyes!* that I feele in my soule! oh they be wonderfull! they be wonderfull! they be wonderfull! And after that, she prayed for increase of faith, and that God would strengthē her against temptations, with continuall crauing of remission of sinnes, euer meditating of heauenly matters, as by her sudden and often breaking out into heauenly speeches, and praises, did appeare: for the same euening she lying still and silent for a while, one prayed her to remember the Lord Iesus, and that she would in her heart, pray for constancie in her ioyfull course; whereunto she answēred with a delightsome & cheerefull countenance, and comfortable voyce: *Oh (laid she) so I doe, for the Lord is my light, and my psal.27.1.3*

*Mistler  
VVill. Foxe.*

*VVilliam  
Brettergh.*

*VV. Foxe.*

*VVilliam*

*VV. Woodward.*

*VVilliam  
Foxe.*

saluation, whom then shall I feare? Though an host pitch against me, yet my heart shall not be afraid, for the Lord hath said, I will not leaue thee, nor forsake thee. Indeede, I should verily haue fainted, but that I beleue to see the

Deut. 4.31.

Psal. 27.13. goodnesse of the Lord in the land of the living.

Psal. 108.1. And now my heart is readie, my heart is readie and prepared, yea, it panteth after thee O God:

Psal. 42.1.2. as the Hart Brayeth after the riuers of water, so panteth my soule after thee O God: my soule thirsteth for God, euен for the living God.

When Lord, when shall I come and appeare before thy presence? &c. Saying then further, Lord, sith it hath pleased thee to prepare my heart, whether to life or death, thy will be done, dispose of me to thine owne glory, I am thine Lord, worke thy blessed pleasure and good will upon me. And after this she fell into a short slumber, & awaking said, as the spouse said

vnto Christ in the Canticles, Oh come kisse me with the kissons of thy mouth, for thy loue is

better then wine! Oh how sweet the kissons of my

Saviour be? Then one said vnto her, alluding to that place of S. John, Reuel. 3.8. and

praying that the Lord would anoint her, with the eye-salve of his grace, that she might see and behold his glorie. To whom she answered, Mine eyes are opened, mine eyes are opened, though for awhile they were closed

Cant. 1.1.

VV. Foxe.

vp,

vp, and shut; yet now I thank my God, mine eyes are opened, and I do feele and see the euerlasing mercies of my Christ: laying then further as it is in the 27. Psalme. *Thou saidst, seeke my face: my heart answered to thee, O Lord, I will seeke thy face. O hide not therefore thy face from me, nor cast thy seruant away in displeasure, thou hast been my succour, leue me not, nor forsake me, O God of my saluation.* And being willed to commit her soule into the hands of Christ, she said: *O Lord Iesu, thou breuergh. hast redeemed me, pleade thou my cause, for in- to thy hands alone doe I commit my spirit, O thou God of truth.* And then feeling more ioy to abound, one praising God with her for his great mercies shewed toward her, *I give thee thankes O father, M. 11.25.* *Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them unto me thy poore handmaid, which am but dust and ashes.* *Ohow mercifull and marueilous gracious art thou vnto me!* *yea Lord, I feele thy mercie, and I am assured of thy loue, and so certaine am I thereof, as thou art that God of truth, euen so sure doe I know my selfe to be thine, O Lord my God;* and this my soule knoweth right well, and *this my soule knoweth right well* which speech of her assurāce, she ofte repeated. Presently after

after this sitting vp in her chaire, she sung  
the fourth Psalme; and then being laide  
downe againe in her bed, she confidently  
spake these words: *I am sure that my redee-  
mer liueth, and that I shall see him at the last  
day, whom I shall see, and mine eyes shall behold:  
and though after my skin, wormes destroy this  
bodye, yet shall I see God in my flesh with these  
eyes, and none other.*

Then came in to see her toward euening,  
*Master William Harrison the Preacher*, prai-  
sing God for her continuance, in that her  
ioyfull and most happy course: and perswad-  
ing her to an holie perseuerance in the  
same, she thanked him, and desired him to  
rejoyce in Christ with her, and to praise  
God for his mercies to her, and laid. *Oh*  
*Master Harrison, my soule hath been compas-  
sed about with terrors of death, feare within,  
and feare without, the sorrowes of hell were up-  
on me, knots and knorres were upon my soule,  
(which twice or thrice she repeated) and a  
roring wildernesse of woe, was within me; but  
blessed, blessed, blessed, be the Lord my God, who  
hath not left me cōforiles, but like a good shep-  
heard, hath he brought me into a place of rest,  
euen to the sweete running waters of life, that  
flowe out of the sanctuarie of God, and he hath  
lead me into the greene pastures, where I am  
fed,*

*V William*

*Bressergh.*

*Job. 19. 25.*

*26. 27.*

*M. William*

*Harrison.*

*V William*

*Bressergh.*

*V William*

*Foxe.*

*John Bres-  
sergh.*

*V William*

*V Woodward.*

*Psal. 23. 2. 3*

fed, and exceedingly comforted: yea, he hath restored my soule, and lead me into the plaine and easie paths of righteousnes. The way that now I goe in, is a sweete and easie way, stroked with flowers, and as a fine sandie way; yea, it is more easie and soft then the sand, for I goe and tread upon wheate, even upon the finest flower psal.147.14 of wheate: Oh blessed be the Lord; O blessed be the Lord, that hath thus cōforted me, & hath brought me now to a place, more sweeter unto me, then the Garden of Eden. Oh the ioy! the ioy, the delightsome ioy that I feele! Oh how wonderfull, how wonderfull, how wonderfull is this ioy! O praise the Lord for his mercies, and for his ioy, which my soule feeleth ful wel, praise his name for euermore. And thete praises of God, she sounded forth, like *Danids* harmonic, being indued with *Danids* spirit, to W. Williams the praise of the eternall and mercifull *Brettergh*. W. Woodward. God, continuing all night in such like prayers and praises to God, except some small time, that she was silent and quiet. Master *Harrison* praid twice with her that euening, as also in the morning (*being Whitsunday.*) After hee had prayed once with her, going then toward his publike charge, she sent for him, to pray once more with her before he went, which he did; to the ioy and gladnes of heart, both of her, and

36 *The Christian life and death*  
and all that were present; and so he tooke  
leauue of her, and departed.

M. Edward  
Aspinwall.  
VVilliam  
Foxe.  
VVilliam  
Bressergh.  
John Bres-  
tergh.  
VVilliam  
Woodward.  
Misfris  
Maud Bres-  
tergh.  
Misfris  
Scholastica  
Foxe.  
Elizabeth  
Challoner,  
and dimers  
moe.

Another faithfull man or two came pre-  
sently in that morning, and diuers other  
well affected, who were with her at the  
time of her death, and often prayed with  
her that forenoone, she still abounding in  
spirituall comforts and consolations: some-  
times as one awaking out of sleepe, shee  
would say, *the Lord was her keeper, and deli-  
uerer.* Againe, one saying vnto her, *the  
Lord blesse you: Yea*(said she) *and the Lord  
Jesus blesse vs all.* And so seeming to sleepe a  
little while, and awaking againe she said:  
*Lord I trust in thee, haue mercie upon me, giue  
me strength to praise thee: defend and preserue  
me in the houre of temptation, and lay no more  
upon me, then thou wile enable me to beare.* Af-  
terwards being asked, if she would haue  
them ioyne in prayer together againe with  
her. *O yes*(said she) *for Christs sake I desire it:*  
saying thus to her selfe: *Heare O Lord, and  
haue mercie upon me: Lord, be thou my helper:  
thou hast loosed my facke, and girded me with  
gladnes: therefore will I praise thee, O Lord my  
God: I will giue thankes to thee for euermore.*

With that, all that were present did ioyne  
in prayer with her, and in conclusion vsing  
the *Lords Prayer*, which she said with them,

to thine is thy kingdome ; her strength then being gone, her tongue failed her, and so she lay silent for a while, euery one iudging her then to be neere death , her strength and speech failing her: yet after a while lifting vp her eyes with a sweet countenance and still voyce, said: *My warrefare is accom-  
plished, and my iniquities are pardoned. Lord,  
whō hane I in heauen but thee? and I haue none  
in earth but thee: my flesh faileth, and my heart  
also, but God is the strength of my heart, and  
my portion for ever. He that preserueth Iacob,  
and defendeth his Israel, he is my God, and will  
guide me unto death : guide me O Lord my  
God, and suffer me not to faint, but keepe my  
soule in safetie.* And with that she presently  
fell a sleepe in the Lord, passing away in  
peace, without any motion of body at all ;  
and so yeelded vp the Ghost, a sweete Sab-  
boaths sacrifice about foure of the clocke  
in the afternoone, of *Whitsunday*, being the  
last of *May 1601.*

*1sal.40.2.*

*1sal.73.25.*

26.

This was the death of that vertuous Gentlewoman, happily dying in the Lord, and reaping the benefit of a holie professi-  
on : wherein we cannot but acknowledge and reverence the mercie of God, who in our greatest infirmitie makes his grace to  
shine most cleerely. A sure testimonie of  
the

the truth of our profession, seruing to incourage vs therein, and to moue vs to a godly life. It must needes be a diuine Religion, and a truth comming from God, that thus can fill the heart and mouth of a weake woman, at the time of death, with such admirable comfort. And a wretched conceite, and meere antichristian is that religion, which so hateth and persecuteth this faith, which is thus able to leade the true-hearted professors thereof, with such vnspeakeable peace vnto their graues.

Her funerall was accomplished at *Child-wal* Church on Wednesday following, being the third of *June* 1601. And now for conclusion, seeing this blessed Gentlewoman is taken from among vs, and received into the holy habitations of the heauenly *Ierusalem*, there to remaine in ioye, glorie, and blessednes for euermore; let vs lament for our losse, but reioyce for her gaine: and let vs pray, that in heart wee could as willingly wish to bee with her, as she is now vnewilling to be with vs.

*Salomon* saith, *The memoriall of the iust shall be blessed: but the name of the wicked shall rot.* *Prou. 10. 7.* 22 JY 69

FINIS.

